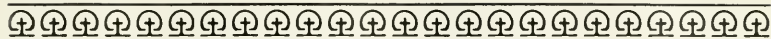




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Centennial History

of the

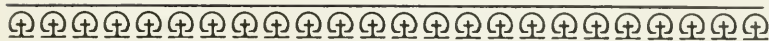
Southern Indiana Christian Conference

Southern Wabash-Illinois Christian Conference

Illinois Christian Conference



1817 - 1920



KIRKPATRICK-HEIM PRINTING CO
EVANSVILLE, INDIANA



FOREWORD

By a resolution of the Southern Wabash Illinois Christian Conference at its centennial session, held with the Olney Christian Church, in 1919, it was voted to publish a centennial history of the conference, including a general history of the conference, a picture and sketch of each minister and a picture and sketch of each church. Revs. G. R. Hammond, Ph. D., J. M. Plunkett and William Campbell were appointed a committee to collect, edit and publish such a history.

Upon looking up the history it was found that the Southern Indiana Conference was really the mother of the Southern Wabash. Hence the Southern Indiana was asked to co-operate and join in this history, and so voted in its last session, held at Haubstadt, in September, 1920, and appointed G. R. Hammond, D. A. Epperson and Mrs. Virginia Emerson as a committee.

Upon looking up the history of this conference it was found that it was really the mother of the Illinois Conference also; hence, as that conference had already held its session, correspondence began with its president, Rev. John Baughman, and secretary, Rev. E. C. Geeding, who heartily joined in the movement and acted as the Illinois Conference committee. We thus present the three conferences instead of the one. But the lateness of the hour when the Illinois Conference joined made the time very short to collect the proper data. The committee, however, of that conference has done exceeding well under the circumstances. The secretary presents a fine history of the conference and by the aid of the president several pictures and sketches of churches and ministers are presented.

The work of the whole committee has been made hard and imperfect because so many church clerks and a few ministers have failed to respond to the requests, and even pleadings of the committee. Again so many records have been lost or destroyed that the committee has been unable to collect data, especially between 1825 and 1863.

Imperfect as it is, it is sent forth, and the committee wishes it were better and more complete, but hopes it will be useful.

Mistakes then will appear, of course.

COMMITTEE.

EARLY HISTORY OF SOUTHERN INDIANA AND ILLINOIS CHRISTIAN CONFERENCE

This territory covered what is now embraced in the Southern Indiana Christian Conference, the Southern Wabash Illinois Christian Conference and the Illinois Christian Conference.

Perhaps the letter of William Kinkaid, written December 11, 1825, to Joseph Badger, will best describe the early efforts of the Christians to establish a liberal Christianity in Southern Indiana and Southern Illinois. This letter we quote in full below:

Brother Badger:

As I am a great distance from home, and have not access to the minutes of conference, I am not well prepared to give the information you request, however, so far as I go I will try to be correct.

The Christian Conference on the Wabash was constituted in 1818. It was then considered a branch of the conference in Indiana, but has since been set off as a conference by itself, being capable of managing its own affairs. It has had eight annual meetings, and its next will be held in Barny's Prairie, in the county of Wabash, on Wednesday before the second Sabbath in October next. (He here gives the names of the preachers, places where churches are organized, etc.) He says these churches contain, in all, about six hundred members, the country is new and but thinly inhabited, and the churches are much younger than the settlements.

The conference in Indiana was constituted in 1817. It extends over a much larger tract of country than that of Illinois, and far exceeds it in number, both of preachers and members. (He here gives the names of the preachers) and says: The first preachers of Indiana Conference came from Kentucky, and those of Wabash from Tennessee. There are a few churches of the Christian order in the State of Illinois, on the Saginaw and Illinois Rivers, of whom I have heard a good account, and understand they have had a revival of late in which 40 or 50 have experienced religion; but I cannot tell their number.

Several preachers from Kentucky and Tennessee have settled in different parts of Missouri. They have had great revivals among them, but I neither know their number nor the names of all their preachers.

Dear brother, while it gives me great pleasure to hear from you that primitive Christianity is reviving in the East, I hope you will be no less pleased to hear of its success in the West. This vast country, which was lately a howling wilderness, now blossoms as the rose. On the Big and Little Wabash, which is still the haunt of savage men and wild beasts, there are large churches of happy Christians. Along the Ambarrass and Bumpass, where, 12 years ago, little else was heard but the howling of wolves, the hooting of owls, the fierce screams of panthers, and the fiercer screams of wild Indians painted for war and thirsting for human blood, are now heard the songs of Zion, the sound of prayer, and the voice of peace and pardon, through a Redeemer. Among us the demon of intolerance has been exposed in its multifarious character, and banished from the congregation of the faithful. Ignorance has given way to investigation, and love and union are daily triumphing over prejudice and partyism. But still I see, I feel, I lament, a great want of that holiness and divine power which characterized the followers of Jesus in the first ages of Christianity.

Christ says: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:17, 18.) Is not the gospel addressed to us as well as unto the people in the apostolic age? If so, why do we not possess the gifts which then followed believing in Jesus? Have they been taken from the church by order of heaven, or has she been despoiled of them by the man of sin? If the latter has been the case, is it not our privilege to regain them? Does not the conqueror of death still reign? And is he not willing and able to restore to the church those gifts and graces which will raise his kingdom on earth paramount to all earthly governments? But we need not expect to receive those gifts till we ask for them in faith; and if they are attainable, is it not our duty to prove it in our sermons and try to set the whole Christian world to seeking after them? If we compare the present age with the ages that are past, we cannot fail to see that the light is shining brighter and that divine power in the church is

increasing. These reflections inspire me with a hope that primitive Christianity will soon be regained by the professors of religion. "Then the wilderness and the solitary place shall be glad for them; and the desert shall blossom as the rose." Then the Christian Church shall be called "a repairer of the breach, a restorer of the paths to dwell in."

I have made these observations to elicit investigation. If God does not allow these gifts to the church, I wish to know it; and if he does, it is certainly important to prove it from Scripture. I hope some more able pen than mine will take up the subject.

The editor of the Christian Baptist says that any one who professes to have the Holy Ghost and can not speak with new tongues or work a miracle is either a hypocrite or an ignorant enthusiast. But I think the Holy Ghost is the Spirit of Christ; and Paul says, "If any man have not the Spirit of Christ, he is none of his." (Rom. 8:9.) The Scriptures do not say, "He that receiveth the Holy Ghost, these signs shall follow," but, "He that believeth, these signs shall follow." Now, as the above-named editor professes to believe, and yet can neither speak with new tongues nor work miracles, may he not consider himself that very "hypocrite" or "ignorant enthusiast" of whom he speaks?

I hope at some future period to give you more particular information relative to the churches in this country; but this must suffice at present.

I remain your brother in the patience, tribulation, and hope of the kingdom of Jesus Christ.

A Stranger and a Pilgrim on Earth.

WILLIAM KINKADE.

Butler County, Ohio, December 11, 1825.

From this letter and other sources it is learned that efforts in this direction were made as early as 1812 and that a conference was formed in 1817, which probably covered a portion of Southern Indiana. From Indiana the work extended into Illinois by the pioneers, both from Kentucky and Tennessee. In 1818 a conference seems to have been organized in Illinois, covering the upper southern portion of that state, but as somewhat dependent on the Indiana Conference. The records of this period up to 40 years are very imperfect, either not being kept or if kept were lost or destroyed. But somewhere about the year 1863 the northern portion of the Illinois part of the conference withdrew and established itself as the Southwestern Illinois Christian Conference, now the Southern Wabash Illinois Christian. Thus we now have two distinct conferences. In the year 1904, churches in Illinois north of the Southern Indiana Conference and south of the Southern Wabash, withdrew from what had been known as the Southern Indiana and Illinois Conference, and formed in 1905 what is now the Illinois Christian Conference, together with a few nearby ones from the Southern Wabash and from the Southern Illinois. The remaining churches in Southern Indiana then formed what is now the Southern Indiana Christian Conference.

This is the brief and imperfect history of the origin of the three conferences, from the best information obtainable. But data from 1825 to 1863 for the Southern Indiana, and to 1879 for the Southern Wabash are not within the reach of the committee collecting this history.

The individual history of each conference will be given in order of its age. The Southern Indiana as the oldest, the Southern Wabash as the second in age, and the Illinois as the youngest.

HISTORY OF THE SOUTHERN INDIANA CHRISTIAN CONFERENCE

(The attention of the reader is called to the preceding "Early History" and to Kincaid's letters.)

The following letter from Bro. D. A. Epperson to the publishing committee, which is given below in full, will be of much historical interest:

LETTER OF D. A. EPPERSON

Dr. Hammond—Dear Brother:

Yours received and will try to answer. You have in Kincaid's History all the information up to 1825 that I have. The Southern Wabash may have the record from the time the conferences went together until 1863, which was the year they separated. Then September 10, 1864, the Indiana people organized a conference and named it the Union Christian Conference, with only four churches—New Liberty, Bethany, Shiloh and Bethsaida. In October, 1867, Union, and 1872 Antioch came in, with 20 members. In 1875 the name of this conference was changed to the Southern Indiana Christian Conference. In about the year 1872 there was a church organized by Elder T. Miller with 25 members and called the Low Valley Church. Also one organized by Rev. R. O. Kinney called the Shiloh Church. A church was organized in 1874 by Elder D. M. Shoemaker called the Mt. Pleasant Church in Posey County; also Concord Church which was stricken from the roll in 1878. On March 18, 1876, Pleasant View Church was organized by D. M. Shoemaker with 30 members, but disbanded about 12 years later, in 1888. A church by the name of Bethel was organized and disbanded about this time. Then in February 20, 1881, a church was organized in White County, Illinois, called a branch of New Liberty, which in after years took the name of Burnt Prairie; then in 1891 the name of this conference was changed again to the Southern Indiana and Illinois Christian Conference. The Southern Illinois Conference never was connected with this conference. There was connected with the Southern Indiana and Illinois Conference on the Illinois side of the Wabash River the following churches: Burnt Prairie, Richland Little Prairie, Arrington, Richwood, Texas City (since changed to Poplar), in 1889 Needmore, Boyleston, New Haven, Pleasant Union and Pleasant Hill. In 1897 there was a church organized in Gibson County, Indiana, called Mt. Zion, which existed only a few years, then disbanded. In June, 1901, a church at Cynthiana was organized, taking 25 members from New Liberty Church; and in December, 1904, Haubstadt Church was organized, with 26 members, taking 19 members from New Liberty. The following ministers have served as pastors of Haubstadt Church Revs. Clarence Defur, William Freeman, J. J. Douglas, J. B. Littell, Charley Raush, R. J. Ellis and C. C. Tarr.

From an examination of reports we find that within the bounds of this conference there has been \$50,000 given to education in the past few years. In 1902 the donations in cash and notes were about \$800; also last year this conference gave on the endowment fund about \$5,000. And nearly all this money went to Union Christian College. This conference has always believed in education and the Forward Movement, and has endeavored to advance in Christian work. We have been blest with able ministers; also, with some who were not. The names of the ministers since the division from the Southern Wabash Conference, in 1863, were Austin Hudson, Samuel Brown, R. O. Kinne, John Boren. These are the ministers who went into the Southern Indiana Conference in 1864. Then in 1869, Thomas Miller came

in; 1870, William W. Walters; 1871, D. M. Shoemaker; 1874, William Beach; 1865, G. W. Grim was licensed, and in 1874 his license was revoked; September, 1871, J. B. Campbell came in, and in 1874 his license was revoked; September, 1870, Henry Gettinger; September, 1870, W. R. Wright; October, 1880, William H. Miller; October, 1867, T. C. Smith; October, 1875, T. W. Sisney; October, 1881, M. G. Collins; October, 1883, A. H. Bennett; October, 1885, A. J. Hogan; October, 1885, J. D. Wiggins; September, 1887, Clayton, McFadin; October, 1888, Thomas Sheridan; October, 1888, Isham VanWinkel; September 13, 1890, J. B. Littell and George T. Stallings; October 13, 1886, Peter Springston; September 10, 1892, Abraham Land, A. C. Book, Clarence Defur and Isaac Cox; September 8, 1893, P. B. Brewer; December 9, 1893, John B. Moore; December 27, 1893, D. M. Margrave; September 7, 1894, J. M. Land, Robert Ellis, U. G. Resnole and R. E. Moore.

The Southern Indiana and Illinois Conference remained together from 1881 until 1904—23 years. Then the Southern Indiana returned again to her original name. There was a committee appointed to make the division of records and moneys. The committee found after all expenses were paid there remained \$64.50, which was divided between the two conferences and gave all records and blanks to Indiana Conference. The committee was D. A. Epperson, John Baughman and M. H. Bush.

D. A. EPPERSON,

Haubstadt, Ind., October 16, 1920.

Detailed sketch of the conference taken from the minutes beginning with 1864, called the First Annual Session, met at New Liberty Church to organize the new conference. The following churches reported:

New Liberty—Pastor, A. Hutson; members, 144.

Bethany—Pastor, A. Hutson; members, 25.

Shiloh—Pastor, R. O. Kinney; members, 28.

Ministerial members—Elders J. Boren, A. Hutson, Samuel Brown and R. O. Kinney.

Moved that the conference be called Union Christian Conference.

Rev. J. W. Grim was received as a licentiate, and Revs. R. D. Kinne and Samuel Brown were ordained.

The following resolution was adopted:

That in the present unholy rebellion the Government should have our warmest support, and that we will pray God that the present unhappy strife may speedily end to the honor of our country and the glory of God.

Missionary work, Sunday schools and Union Christian College were encouraged by resolution.

1865—Called Second Annual Session

Conference held at Bethsaida Church, October 12. Elder John Boren, president.

Churches reported:

New Liberty—Pastor, A. Hutson; members, 140.

Bethsaida—Pastor, A. Hutson; members, 57.

Bethany—Pastor, A. Hutson; members, 26.

Shiloh—Pastor, R. O. Kinne; members, 28.

Ministers—A. Hutson, John Boren, Samuel Brown and R. O. Kinne.

Sunday schools—New Liberty and Bethsaida.

Resolved to assist in Union Christian College.

1866—Third Annual Session

Conference held at Antioch Church, October 18. Bro. Rane Carter, president.

Churches:

New Liberty—A. Hutson; members, 185.

Bethany—G. W. Grim; members, 16.

Bethsaida—No report.

Shiloh—No report.

Ministers reported—A. Hutson, R. O. Kinne, John Boren and G. W. Grim.

Missionary board elected.

Intemperance and dancing were condemned.

1867—Fourth Annual Session

Conference held at New Liberty Church. Elder John Boren in charge.

Churches reported:

New Liberty—Membership, 141.

Bethsaida—Membership, 30.

Bethany—Membership, 17.

Shiloh report unfavorable. Union Church was received (21).

Ministers in good standing—A. Hutson, John Boren, R. O. Kinne, G. W. Grim.

T. C. Smith received as licentiate.

1868—Fifth Annual Session

Conference held at Bethsaida, October 16.

Churches reported:

New Liberty—Members, 163.

Bethsaida—Members, 41.

Union—Members, 58.

Ministers—A. Hutson, J. Boren, G. W. Grim, R. O. Kinne and T. C. Smith.

Rev. T. C. Smith ordained.

1869—Sixth Annual Session

Held at Union Church. T. Marvel, president.

Low Valley Church received.

Ministers reported—John Boren, Austin Hutson, G. W. Grim, R. O. Kinne and T. C. Smith.

Thomas Miller received as an ordained minister.

1870—Seventh Annual Session

Held at Antioch, September 2.

Ministers—Austin Hutson and John Boren died since last session. G. W. Grim, R. O. Kinne, T. C. Smith and T. Miller reported in good standing.

Churches reported:

New Liberty—Membership, 155.

Low Valley—Membership, 50.

Bethsaida—Membership, 51.

Bethany—Membership, 18.

Shiloh—Membership, 18.

Elder H. Gettinger received as ordained minister.

W. R. Wright and W. Walters received as licentiates.

1871—Eighth Annual Session

Held at New Liberty Church, September 1 and 2.

Churches reported—New Liberty, 151; Shiloh, 11; New Valley, 35; Union, 70.

Ministers reported—T. C. Smith, R. O. Kinne, H. Gettinger, T. Miller, G. W. Grim, David Shoemaker and J. B. Campbell received as ordained ministers.

T. C. Smith dismissed by letter.

1872—Ninth Annual Session

Held at Bethsaida, August 30 and 31. Thomas Marvel, President.

Churches reported—New Liberty, 174; Union, 138; Bethsaida, 46; Low Valley, 25; Shiloh, 9.

Antioch received (20).

Ministers reported—D. M. Shoemaker, William R. Wright, Thos. Miller and W. W. Walter (licentiate).

1873—Tenth Annual Session

Held at Union Church, September 4, 5 and 6.

Union, 159; Low Valley, 27; Bethsaida, 44; New Liberty, 172; Antioch, 26.

Ministers present—D. M. Shoemaker, R. O. Kinney, William R. Wright and H. Gettinger.

1874—Eleventh Annual Session

Held at Antioch, September 3.

Churches reported—Union, 164; New Liberty, 172; Antioch, 26; Bethsaida, 45 (organized in 1824).

Mt. Pleasant, 9, received.

Ministers—D. M. Shoemaker, William R. Wright.

The names of G. W. Grim and J. B. Campbell were dropped.

1875—Twelfth Annual Session

Held at New Liberty, September 2. Thomas Marvel, president.

Ministers present—D. M. Shoemaker, W. R. Wright and Thomas Miller.

T. W. Sisney was received.

H. Gettinger given letter of commendation.

Churches reported—New Liberty, 190; Antioch, 30; Bethsaida, 45; Union, 211.

Changed name to the Southern Indiana Christian Conference.

1876—Thirteenth Annual Session

Held at Bethsaida, August 31. Thomas Marvel, president.

Ministers reported—William R. Wright, D. M. Shoemaker

T. C. Smith received.

Churches reported—New Liberty, 191; Union (not favorable); Bethsaida, 41; Antioch, 30; Concord, 30; Pleasant View (organized 1876), 30, was received.

Report on Christian Union.

1877—Fourteenth Annual Session

Held at Union Church.

Churches reported—Bethsaida, 46; Pleasant View, 35; Concord, 17; Union, 215; Antioch, 32; New Liberty, 188.

Ministers reported—D. M. Shoemaker, William R. Wright, T. C. Smith, T. W. Sisney; and licentiates, W. W. Walters and William Beach.

Thomas Miller reported dead.

T. W. Sisney granted letter of dismissal.

1878—Fifteenth Annual Session

Held at Pleasant View, September 26.

Churches reported—Bethsaida, 58; Union Church, 235; New Liberty, 187; Pleasant View, 36. Concord stricken from roll.

Ministers reported—D. M. Shoemaker, William R. Wright and T. C. Smith.

1879—Sixteenth Annual Session

Held at Antioch Church, October 16. A. H. Boren, president.

Ministers reported—William R. Wright, D. M. Shoemaker and T. C. Smith.

Churches—New Liberty, 192; Pleasant View, 36; Antioch, 29; Bethsaida, 58; Union, 245.

1880—Seventeenth Annual Session

Held at New Liberty Church. A. H. Boren, president.

Churches reported—Pleasant View, 36; Bethsaida; Union, 310; New Liberty, 189.

Ministers reported—D. M. Shoemaker. Another minister reported but no name given.

Rev. W. H. Miller was received.

T. C. Smith and William R. Wright were granted letters.

Bro. William Beach was ordained as minister.

1881—Eighteenth Annual Session

Held at Bethsaida Church, October 14.

Ministers reported—D. M. Shoemaker, W. W. Walters.

M. G. Collins received.

Churches reported—Union received; New Liberty, 175; Pleasant View, 39; Bethsaida (Union Branch of New Liberty), 11; Union, 328; Bethel (organized by Rev. W. Beach and received).

William Beach ordained.

1882—Nineteenth Annual Session

Held at Union Church, September 8. Thomas Marvel, president.

Ministers reported—William Beach, M. G. Collins, D. M. Shoemaker and W. W. Walters.

Churches reported—New Liberty, 189; Pleasant View, 40; Union, 250; Bethsaida, 42; Burnt Prairie, 11; Bethel, 14.

1883—Twentieth Annual Session

Held at Calvert's Chapel. Thomas Marvel, president.

Churches—New Liberty, 189; Pleasant View, 86; Bethsaida, 41; Union, 191; Burnt Prairie, 27.

Ministers—William Beach, M. G. Collins, D. M. Shoemaker. A. H. Bennett received as licentiate.

1884—Twenty-first Annual Session

Held at New Liberty Church, October 16.

Churches—New Liberty, 191; Pleasant View, 35; Burnt Prairie, 39; Union, 257; Bethsaida, 38.

Ministers—M. G. Collins, D. M. Shoemaker.

1885—Twenty-second Annual Session

Held at Burnt Prairie, October 15.

Churches—Pleasant View, 32; Union, 97; Burnt Prairie, 34; New Liberty, 192; Bethsaida, 38. Richland received.

Ministers—A. H. Bennett, M. G. Collins, D. M. Shoemaker, A. J. Hogan (received conditionally), J. D. Wiggins received as licentiate.

1886—Twenty-third Annual Session

Held at Bethsaida Church, October 15 and 16.

Churches—Bethsaida, 39; Burnt Prairie, 36; New Liberty, 192; Pleasant View, 32; Union, 132; Richland, 51; Arrington, 34. Richland and Arrington received.

Ministers—M. G. Collins, A. J. Hogan, A. H. Bennett, J. D. Wiggins, Peter Springston.

1887—Twenty-fourth Annual Session

Held at Union, September 23.

Ministers present—A. J. Hogan, M. G. Collins, A. H. Bennett, J. D. Wiggins, Peter Springston. C. McFadin received.

Churches—New Liberty, 189; Union, 221; Pleasant View, 32; Bethsaida, 62; Burnt Prairie, 43; Richland, 45; Arrington, 39; Little Prairie, 30. Texas City, 12, and Richwood, 40, were received.

Licenses of Peter Springston and William Beach were revoked for one year.

J. N. LINZY, President.

1888—Twenty-fifth Annual Session

Held with Pleasant View Church, October 21.

Ministers—M. G. Collins, A. H. Bennett, J. D. Wiggins, Thomas Sheridan (received), D. W. Shoemaker.

M. G. Collins granted letter. Peter Springston was dropped from roll. J. D. Wiggins was authorized to be ordained.

Churches—New Liberty, 191; Pleasant View, 30; Burnt Prairie, 61; Richland, 41; Richwood, 41; Union, 248; Bethsaida, 64; Texas City, 12.

I. N. LINZY, President.

1889—Twenty-sixth Annual Session

Held with Antioch Church, September 5.

Ministers reported—D. M. Shoemaker and J. D. Wiggins, A. H. Bennett.

Churches—New Liberty, 199; Arrington, 37; Poplar (Texas City), 14; Antioch, 22; Burnt Prairie, 56; Union, 75; Bethsaida, 68.

Report on standing of ministers: A. H. Bennett, J. D. Wiggins, D. M. Shoemaker, Thomas Sheridan, Clayton McFadin reported good. William Beach not good. W. W. Walters not reported since 1883. Recommend that Isham VanWinkel be dropped.

J. N. LINZY, President.

1890—Twenty-seventh Annual Session

Held with the New Liberty Church, September 11, 12 and 13.

Ministers—A. H. Bennett, D. M. Shoemaker, J. D. Wiggins. J. B. Littell ordained. Clayton McFadin deceased. A. J. Hogan deceased.

Churches—New Liberty, 202; Union, 74; Bethsaida, 60; Poplar-Burnt Prairie, 35; Arrington, 37; Antioch, 22.

1891—Twenty-eighth Annual Session

Held with Burnt Prairie Church, September 11, 12 and 13.

Ministers—D. M. Shoemaker, A. H. Bennett, J. D. Wiggins, Thos. Sheridan, J. B. Littell, G. T. Stallings (was ordered ordained).

Churches—New Liberty, 209; Bethsaida, 73; Antioch, 23; Burnt Prairie, 84; Union, 81; Poplar, 52; Seminary, 37 (organized April 1, admitted 1891).

Name of conference changed to Southern Indiana and Illinois Conference.

A. H. BENNETT, President.

1892—Twenty-ninth Annual Session

Held with Poplar Church, September 8, 9 and 10.

Ministers—G. T. Stallings, J. D. Higgins, A. H. Bennett, J. B. Littell, D. M. Shoemaker.

Churches—New Liberty, 209; Richland, 56; Arrington, 74; Antioch, 22; Seminary, 35; Union, 81; Burnt Prairie, 80; Bethsaida, 85; Poplar, 59.

Sunday schools reported seven.

Thomas Sheridan was declared not a member of conference.

A. H. BENNETT, President.

1893—Thirtieth Annual Session

Held with the Bethsaida, September 7, 8 and 9.

Ministers—J. B. Littell, A. H. Bennett, J. D. Wiggins, George Stallings, Abraham Land (received), I. N. Cox (received), Clarence Defur (licentiate student), P. B. Brewer (received).

Churches—Richland, 56; Burnt Prairie, 85; New Liberty, 218; Poplar, 68; Antioch, 23; Bethsaida, 93; Seminary, 43; Union, 75; Needmore, 45; Arrington, 72.

Four Sunday schools reported.

1894—Thirty-first Annual Session

Held with the Union Christian Church, on 6, 7 and 8th.

Churches—Poplar, 69; Bethsaida, 110; Richland, 91; Antioch, 23; Seminary, 45; Needmore, 103; New Liberty, 217; Union, 118; Arrington, 64; Boyleston, 35 (received), Burnt Prairie, 85; New Haven, 79 (received).

Eight Sunday schools reported.

Ministers—J. D. Wiggins, P. B. Brown, A. H. Bennett, Abraham Land, I. N. Cox, J. B. Littell, C. Defur (ordained), P. B. Brewer was ordained.

Rules of incorporation reported.

A. H. BENNETT, President.

1895—Thirty-second Annual Session

Held with the Richland Church, September 5, 6 and 7.

Churches—Union, 100; Christian Chapel, 155; Arrington, 73; Burnt Prairie, 73; Sims, 82; Boyleston, 26; New Liberty, 224; Antioch, 22; Richland, 86; Poplar, 93; Bethsaida, 124; Pleasant Union, 69 (received); Seminary (discouraging verbal report.)

Eight Sunday schools reported.

Ministers—I. M. Land, A. H. Bennett, R. J. Ellis, R. E. Moore, A. G. Rinole, I. N. Cox, C. Defur, J. B. Littell, J. D. Wiggins, P. B. Brewer, A. C. Boak (licentiate), J. N. Damron (received or ordained), R. J. Ellis, D. M. Margrave, R. E. Moore, I. N. Cox ordained.

Departmental secretaries begun.

The name Needmore changed to Christian Chapel.

Revs. A. H. Bennett and J. B. Littell were given letter.

D. A. EPPERSON, President.

1896—Thirty-third Annual Session

Held with the New Liberty Church, September 9, 10 and 11.

Revs. Bennett and Littell received back into conference.

Committee on standing of ministers:

Ordained—J. D. Wiggins, P. B. Brown, J. B. Littell, good.

Licentiates—R. J. Ellis, R. E. Moore, N. G. Resnole, A. C. Boak and William Erving, good.

Rev. A. C. Shreve and Louis Remole were received as ordained. Rev. Wilson Davis was received and ordered ordained. Rev. Thomas Jones was received as an ordained minister for one year. Rev. R. J. Ellis was ordained.

The following churches were admitted: Moore's Chapel, Pleasant Hill and Pleasant View.

Church reports—Antioch, 22; Arrington, 64; Bethsaida, 114; Boyleston; Burnt Prairie, 85; Christian Chapel, 155; New Haven; New Liberty, 224; Poplar, 81; Pleasant Union, 69; Richland, 86; Seminary, Union, 100; Moore's Chapel, 64; Pleasant Hill; Pleasant View.

Fourteen Sunday schools reported.

D. A. EPPERSON, President.

1897—Thirty-fourth Annual Session

Held with the Burnt Prairie Church, September 8, 9, 10 and 11.

Mt. Zion Church received. Carmi Church received for one year.

Rev. A. C. Brooks dropped. Rev. W. Ervin ordained.

Fifteen ministers and 15 churches reported.

Seminary and New Haven Churches were dropped.

Eleven Sunday schools reported.

D. A. EPPERSON, President.

1898—Thirty-fifth Annual Session

Held with the Poplar Church, September 7, 8, 9 and 10.

R. E. Moore and O. E. Shrever were dropped from roll. J. R. Powell deceased.

Carmi Church admitted to membership.

Thirteen ministers, 14 churches and 15 Sunday schools reported.

1899—Thirty-sixth Annual Session

Held with the Bethsaida Church, September 7, 8 and 9.

Revs. Philip B. Brown and Louis Remole reported "gone home to reward."

J. M. Damron's standing reported not good.

Twelve ministers, 14 churches, nine Sunday schools reported.

D. A. EPPERSON, President.

1900—Thirty-seventh Annual Report

Held with New Liberty Church, September 6, 7 and 8.

Revs. Donald Vint was received as a licentiate.

Parrish Church was received.

Rev. Ed H. Barrett was ordered ordained.

The following ordained ministers were reported in good standing A. H. Bennett, I. N. Cox, W. F. Davis, R. J. Ellis, William Ervin, J. B. Littell, U. G. Remole, J. D. Wiggins, Clarence Defur, Ed H. Barrett.

Licentiates—James M. Land and Donald Vint.

The following churches reported: Arrington, 30; Boyleston, 60; Bethsaida, 113; Burnt Prairie, 47; Carmi, 36; Christian Chapel, 114; Mt. Zion; New Liberty, 196; Pleasant Hill, 26; Pleasant Union, 45; Parrish, 22; Poplar, 82; Richland, 43; Moore's Chapel, 46; Union, no report.

The following Sunday schools reported: Arrington, 50; Boyleston, 50; Bethsaida, 25; Carmi, 20; New Liberty, 40; Pleasant Hill, 37; Pleasant Union, 35; Burnt Prairie, 25; Poplar, 40; Richland, 58.

1901—Thirty-eighth Annual Session

Held with the Poplar Church, September 5, 6 and 7.

Standing of ministers:

Ordained (in good standing)—A. H. Bennett, J. N. Cox, W. F. Davis, no report; R. J. Ellis, William Ervin, J. B. Littell, U. G. Remole, I. D. Wiggins, Clarence Defur, Ed H. Barrett.

Licentiates (good)—James M. Land, Donald Vint.

James M. Land granted letter.

Parrish Church granted letter of dismissal.

Churches—The following churches reported: Arrington, 39; Boyleston, 57; Bethsaida, 102; Burnt Prairie, 58; Carmi, 25; Christian Chapel, 74; Mt. Zion, no report; New Liberty, 188; Pleasant Hill, 48; Pleasant Union, 30; Parrish, 26; Poplar, 81; Richland, 24; Moore's Chapel; Union.

Eight Sunday schools reported.

D. A. EPPERSON, Pro Tem.

1902—Thirty-ninth Annual Session

Held with the Bethsaida Church, September 9, 10 and 11.

Rev. J. B. Littell granted letter.

The name of Rev. I. N. Cox was dropped from the roll, at his request.

The following churches reported: Arrington, no report; Boyleston, 40; Bethsaida, 95; Burnt Prairie, 20; Carmi, 20; Christian Chapel, 114; New Liberty, 189; Pleasant Hill, 48; Pleasant Union, 22; Parrish, 25; Poplar, 72; Richland, 25; Union, no report; Moore's Hill.

Moore's Hill and Mt. Zion are dropped from the roll.

MT. GILEAD CHRISTIAN CHURCH

The Mt. Gilead Christian Church was organized August 12, 1851, by Rev. Thomas Maddox. This church is located in the country, four and one-half miles southwest of Dundas. The history of this church is incomplete before 1892.

The ministers serving this church since 1891 are: T. H. Wade, 1892-1893-1894; Pleasant Wade, 1895-1896-1897; A. O. Jacobs, 1898-1899; T. H. Wade, 1900; A. O. Jacobs, 1906; J. A. Tracy, 1902-1904; J. M. Carmean, 1905; J. M. Bradbury, 1906-1908; R. J. Ellis, 1909-1910-1911; E. C. Geeding, 1912-1913; R. J. Ellis, 1914; Rue Burnell, 1915; T. H. Wade, 1916; E. W. Searber, 1917-1918-1919.

Its membership has numbered, during the past 10 years, from 170 to over 200. Its present membership is 194.

It has sent out from its fold one preacher, Rev. Rue Burnell.

It maintains a Sunday school.

The following Sunday schools sent reports: Boyleston, 50; Bethsaida, 16; Carmi, 29; New Liberty, 30; Pleasant Hill, 36; Pleasant Union 35; Poplar, 50; Parrish, 30; Richland, 40.

Ministers reported—A. H. Bennett, Clarence Defur, Wilson F. Davis, U. G. Remole, R. J. Ellis, Don Vint.

D. A. EPPERSON, President.

1903—Fortieth Annual Session

At this session efforts began and consummated in the session of 1904, or forty-first, to divide the conference into two parts. The churches in Illinois are: Arrington, Boyleston, Burnt Prairie, Carmi, Christian Chapel, Pleasant Hill, Pleasant Union, Parrish, Poplar, Richland formed the Illinois Conference in 1905. The history of their churches will be continued under the Illinois Conference history.

The Indiana churches: Bethsaida, New Liberty and Union form the Southern Indiana Christian Conference. Since this date Cynthiana Christian Church was organized, June 25, 1900, and Haubstadt in January 7, 1905, as an independent organization. It is now composed of these five churches and holds its conference sessions among these churches. Its last session (1920) was held at Haubstadt, at which time it voted to number its sessions from its organization, in 1817, making this one the one hundred second annual session.

The following is taken from the 1918 published minutes:

Churches—New Liberty, 114; Cynthiana, 133; Haubstadt, 60; Bethsaida, 57; Union, 138.

Sunday schools—New Liberty, 35; Cynthiana, 45; Haubstadt, 30; Bethsaida, 40; Union, 45.



BETHSAIDA CHRISTIAN CHURCH

(Because of the importance of the history and work of this church the following complete account is published.—Committee.)

The exact time of the organization of Bethsaida Church cannot be given. The records state that the church was "constituted" with 14 members May 8, 1824, by Elders Joseph Wasson and James Moultry. At that time it was spoken of as the "Church of Christ," but not long after, and probably then, the term "Christian Church" was used, according to the feeling or inclination of the speaker.

Well established tradition, sustained by Kincaid's Historical References to incidents in Southern Indiana, assert that meetings were held in the homes of people of the community for a number of years prior to 1824. There is good reason to believe that the organization was first effected in the residence of George and Ruth Barrett, about a mile north of the present site of the church. The fact that the Bethsaida Cemetery must have been started sometime before 1824 serves to indicate that the first meeting house being erected at the cemetery in that year was taken as an important mark in the community's life, and the meeting of the organization in their own house of worship was of such importance as to call for special mention.

The first meeting house was logs, with one door and one or more windows. Benches were hewn from logs, resting on pins for legs, and without backs. The pulpit was in the north end of the room. The women's seats were on one side of the house and the men's on the other. In the second house the women used the east side and the men the west side, which would suggest that the same order was followed in the first building, as the relative position of the two buildings were the same. The land on which the meeting house was erected was donated by Mr. Cantrell. On this same spot of ground the three houses of worship have stood, and public worship has been maintained with no break, worthy of mention, since first begun, in 1824.

Some of the ministers who labored in the community prior to 1824 were Thomas Moultry, Scott Linzy, Jessie Lane, Joseph Wasson, William Kincaid, and Elders Ballard and Palmer. Only the surnames of the last two have been preserved. Some of these men were exhorters,

no doubt, and probably never served as pastors. Among the first settlers of the community was the Barrett family, who were connected with the Christian church in their former home, North Carolina. There they seem to have been associated with the very earliest movement, led by James O'Kelley. So, in a very true sense, Bethsaida Church may be said to have received its inspiration from the O'Kelley movement for religious liberty, just following the Revolutionary War.

As a Christian conference met in Southern Indiana in 1817, there is every probability that a Christian society existed in Bethsaida community sometime before that date.

It would be of interest to many to know that the customs of the people in that day were as closely observed as in this. These were woven into religious, social and business life. The settlers were but few. Their dwellings were of logs with stock chimneys at the end. Public highways were unknown. Blazed trees only indicated the trail to be followed through the woods. It is supposed that a stage line passed through the territory now covered by Stewartsville, but its further course is unknown. Dress, in those days, was very simple. Women wore modest home-spun clothing with neatly made bonnets. For extra occasions, and some of these were church days doubtless, bright colors were used. The men usually wore butter-nut clothes, so named from the butter-nut dye having been used in coloring the home-spun goods. For extra occasions they sometimes used blue with large brass buttons. In going to church, or elsewhere, two would ride a horse, the man in front. When walking the man went in front, the woman and children following. No doubt, this custom was established by the necessity for protection from Indians or wild animals. Just the years when these various customs changed cannot be given. As in all such cases, they were gradually modified without doubt.

A number of the charter members and other early members of the church might be given, but with a certainty of omitting some who should receive mention, so we will undertake to give family names principally. They are as follow: Barrett, Jolly, Price, Moultry, Norris, Cantrell, Defur, Carner, Boyle, Endicott, Briton, Stilwell, Donly, Baldwin, Gentry, Steel, Ruter, Allen, Johnson, Taylor, Venable, Barr, Wood, Center, Cleveland, Whitaker. Probably others should be mentioned, but dates were omitted in so many cases by the church clerk in keeping the records that it is impossible to be exact.

Just the largest number of members the church may have had at any one time would be difficult to state. Since its organization there has been, probably, eight hundred or a thousand persons who have been members. The custom of receiving members has varied with the generations. In the early history and for many years insistence was placed on the altar service. The emotional side of the religious experience was emphasized. Baptism also was considered very important, yet individual responsibility was permitted all along. It is stated in the church minutes as far back as 1840 that members joined by experience, which indicates that they were expected to give a public statement of their personal faith in Christ. Business procedure as shown in the records indicate that it was the custom in the early days of the church, and for many years, to call monthly for the state of the church and record would be made as to whether the church was at peace. Many times trials were held in order to settle some difficulty between members. As a result members were sometimes excluded, at other times they were proven innocent and retained.

The records show that conference was held at Bethsaida in September, 1841, beginning on Friday and closing on Monday following. No doubt sessions were held there before that, but the minutes not

having been all preserved prior to 1840 it is impossible to say with certainty.

The influence of Bethsaida Church on the life of the adjoining communities can hardly be overestimated. It may be safely said that two churches had their origin in Bethsaida. The first begun in a movement led by the Goodwins. Moses Goodwin labored in the community, and, if not a member of the church, was closely associated with it. In 1842 the records show he desired to conduct a protracted meeting at Bethsaida, but was asked not to do so then but to postpone the effort and "join the fellowship meeting." Later it was considered not proper that he should preach in the church. However, it seems that Goodwin continued his efforts and not far from that time effected the organization of a society which finally changed its place of meeting to the community near the Lower Hills and became the Church of Christ at that place. Later the meeting place of the organization was moved to the town of Griffin and is now the Church of the Disciples of Christ, known locally as the Christian Church. Associated with Moses Goodwin in these undertakings was Elijah Goodwin, although less mention is made of him in the official records.

Another church that had its rise in Bethsaida is the Winfield General Baptist. The exact date cannot be given, but it was probably during or just prior to the 60's. Nearly all of the charter members of the new organization were from the Bethsaida membership. This new church society first built a house of worship about two miles and a half south of Bethsaida, known as Mt. Moriah. In time the organization disbanded, the house was removed and the remnant organized the Winfield General Baptist Church.

The unrest and differences of opinion arising from the Civil War conditions caused no little trouble in the membership. Some hitherto faithful members absented themselves from the meetings, and a number withdrew from the church. Elder Hutson, at that time pastor, was an ardent Union supporter. But through it all the organization remained in tact.

Additional to the early ministers referred to in the beginning we should mention the following, somewhat in line of services rendered, as pastors: Joseph Wasson, Elder Foor, assistant pastor, Martin R. Miller, Austin Hutson, Elder Waymire, David Shoemaker, M. G. Collins, A. H. Bennett, J. M. Brown, Clarence Defur, J. B. Littell, R. J. Ellis, A. J. Tracy, Rev. Greuer, Lloyd Reich, J. M. Bradbury, Elder Wade, Elder Paul, John Harper. Others who preached at times, besides those mentioned, were: Grim, Hoag, Chaffin, Nathan Wood, Andrew Defur, B. O. Kinne. No doubt there were others whose names were not recorded.

As near as it has been possible to learn there have been the following preachers of the Gospel who have been members of the church and were, in a way, products of the religious life of the community: Andrew Defur, about whose public work little is known; the minutes of the church show that he died in 1842; he was probably an exhorter. The ancestry of John E. Cox were active members of Bethsaida; Rev. Cox is now a highly esteemed minister of the General Baptist Church; The wife of Austin Hutson, whose maiden name was Barrett, was from this church. Nathan Wood, who preached before the Civil War, was a member. Also Clarence Defur, and his wife—who was Cora Norris—were both members of Bethsaida. Edward H. Barrett was a product of the church.

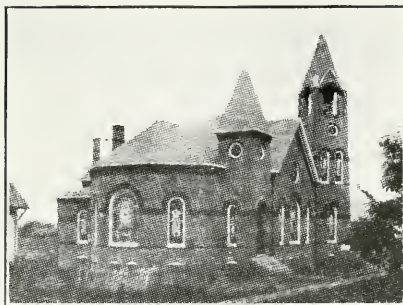
Just when departmental work in the church began would be difficult to say. In 1870 the church voted to unite with New Liberty, Union and Sumner churches in supporting a conference missionary, paying \$50.00 per year. Many years ago Bethsaida became a member of the American Christian Missionary Society, receiving a certificate

therefor. Sunday School work began quite a while ago. Since then there have been, at different times, the Christian Endeavor, Ladies' Aid and some concerted Women's Missionary Society labors.

There have been three houses of worship during the history of the church. The first was erected in 1824, the second in about 1858 and the last in 1898.

The church at Bethsaida has made a reasonable contribution towards educational and missionary financial efforts. She was interested in Union Christian College in the beginning of that enterprise and since, her latest contribution being a neat subscription for the 1920 endowment canvass. A substantial subscription was also made to the Forward Movement campaign of the Christian Church.

Bethsaida Church spirit is in the life of the community in a very vital way. Its history is largely linked with that of the families of the community, in some cases for a hundred years. It has met many trials, but has lived through them and bids fair to serve many generations yet to come.



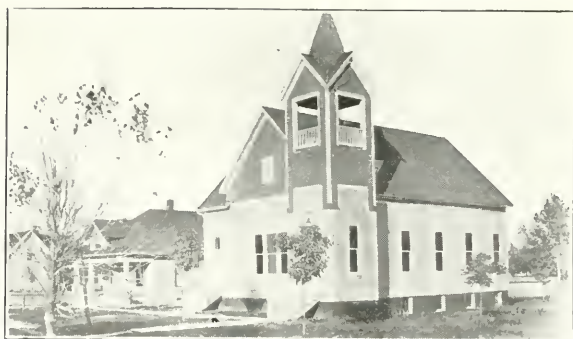
CYNTHIANA FIRST CHRISTIAN CHURCH

This church was organized on June 25, 1900. A large number of members of the New Liberty Church had moved from their farms to Cynthiana, and so on the above date 24 persons met, and after signing covenant asked for letters from New Liberty Church, which were granted and an organization of 42 members was immediately formed. Among these were Uncle Levi Wilkinson and wife.

Rev. Clarence Defur was called to the work and served the church faithfully for a number of years. He was followed in the work by Rev. W. A. Freeman, who served the church for two years. Dr. Douglass became the pastor in 1909 and the church prospered under his labors until December, 1913, he resigned to take up the work at Greenville, Ohio. Immediately following the resignation of Dr. Douglass the church called Rev. Charles Roush to the field.

In 1901 the Christian Church and parsonage at Cynthiana were built, at a cost of \$25,000.00, the money being the gift of "Uncle" Levi Wilkinson and wife. He also deeded 158 acres of valuable land as an endowment.

Following Rev. Charles Roush as pastor came Rev. Herbert G. Tovey, now a teacher of music in the Bible Institute of Los Angeles, Cal. Rev. E. E. Bennett, the present pastor, began the work in November, 1917. The church has regular preaching, Sunday School, Christian Endeavor, prayer meeting and missionary services. Its present membership is 135.



HAUBSTADT CHRISTIAN CHURCH

This church began its efforts in the school building in the Spring of 1903, under the fostering care of the New Liberty Church.

In June, 1903, efforts were begun to build a Christian Church in Haubstadt. George D. Seitz, D. A. Epperson and Rev. C. Defur were a committee to consummate their efforts. In November, 1904, this church was completed and formally dedicated. On January 7, 1905, the charter members met and organized as an independent church, adopting a constitution and by-laws.

The ministers who have served this church are: Revs. Clarence Defur, 1903-1907; W. Freeman, 1907-1909; J. J. Douglass, 1909-1912; J. B. Littell, 1912-1915; S. J. Hughes, 1915-1916; R. J. Ellis, 1916-1918; C. C. Tarr, 1918-1919. Vacant, 1919-1920. G. R. Hammond, 1920.

A new parsonage was built in 1912, adjoining and north of the church building.



NEW LIBERTY CHURCH

Because of the importance of the history and the work of this church, the following complete account is published.

COMMITTEE.

But little of the early history of New Liberty Church was ever written, and about much of its doings no record was ever made; and what was made was so incomplete and imperfect as to furnish very little detail information. It is a part of unwritten history and generally accepted as true that New Liberty was organized 100 years ago, in October, 1812—four years before Indiana became a state in the Union of states. A little band of Christian pioneers in the settlement of the country, as well as the spread of the gospel, feeling the need of organization for greater efficiency in Christian work, met for the formal organization of a church. This meeting was held in the grove under the spreading branches of the stately virgin forest trees near the present residence of Charles G. Carter, in Posey County. It might be proper to remark that this Charles G. Carter is an honored member of the church today and is a grandson of Rane Carter, one of the charter members of the organization, and that the groves were "God's First Temples."

This church was organized by Elder John Miller, with John McCreary and John Wasson as deacons and James McCreary as clerk. The first written record of the church known to be in existence was made in July, 1823. In it occurs the following statement of principles or preamble to the organization: "Taking the Bible as our only rule of Faith and Practice; believing it right to hold church meetings; believing it right to hold communion and fellowship with all Christians." The old book, yellow with age, in which are kept the records of the church from 1823 to 1863 is still in existence and in the care of the present church clerk. The old book contains a list of one hundred or more names of members of the church but gives no definite information as to who were charter members. In the list occurs the names of the Borens, Wassons, McCrearys, McConnells, Carters, Mangrums, Spilmans, Emersons and many other familiar names, some of whom constituted the charter members.

It may be proper to remark here that the religious feeling prevailing among these pioneers who were largely from Southern Kentucky and Northern Tennessee originated from the great "Cane Ridge revival" that prevailed in that region during the first four years of the last century which shook the foundations of old established dogmas and spread an intense and independent religious feeling far and wide.



OLD LIBERTY CHURCH

The first church building was probably erected sometime in 1821, as the records at Mt. Vernon show that on March 3, 1821, Aaron Endicutt and Phoebe, his wife, deeded land to Joseph Wasson, Benjamin Carter, Rane Carter, Robert McConnell, John McConnell, Robert Long and James McCreary for themselves in behalf of the Christian Church at Big Creek. The land on which Wilkinson's Chapel now stands marks the tract of land contained in this transfer. This tract contained one-quarter of an acre of land and the price paid was two dollars.

It appears that an additional tract of land was purchased later, said by some to surround and include the original tract. On April 24, 1830, a committee, consisting of John McCreary, James McCreary and Benjamin Carter, were appointed to purchase and receive title to land for church purposes. The first structure was built of logs and at first had no floor. The roof was of clapboards and fastened on with wooden pegs. A table used as a pulpit desk is now in the possession of Samuel N. Carter, and is being preserved as an interesting and priceless relic, made so from age and memories associated with it. From it, no doubt, many of the early pastors of the church spoke with an earnestness and zeal that is not equaled by many of our modern pulpit orators.

Previous to the erection of the first church building after the organization of the first church, services were held in private houses or in the groves, "God's First Temples." Those ministers who are mentioned in the early records of the church and otherwise as having served as pastors are John Miller, John McCreary, Joseph Wasson and Leonard Foor. Of ministers who frequently visited and assisted in meetings are Elders Wm. Kincade, H. P. Palmer, Eliah Goodwin, James Pool, Moses P. Condit and John Boren. The former's name is known wherever there is a Christian Church as an able preacher and as the author of "Kincade's Bible Doctrine." The latter, familiarly known as "Uncle John," perhaps deserves especial mention as he stood faithfully by the church through stress and trials, supplying the pulpit when there was no regular pastor and assisting when there was. At one time he, with a faithful few, stood out strenuously for the faith and principles of the Christians, and preserved the organization from losing its identity entirely as a Christian church. This crisis, in the history of the church came about in the year 1832. James Boren, a brother of "Uncle John," came from Tennessee, bringing with him a young minister by the name of Uton, or Euton, a member of Disciples

or "Church of Christ," who by invitation preached at the log church. He proved a "thorn in the flesh," as he preached a new doctrine, creating such a disturbance that the church was divided. The results were disastrous in the extreme, many members following the new doctrine, leaving but thirteen who remained faithful to the old church. It is worthy of note that though James Boren was instrumental in causing the trouble, none of his brothers or sisters followed him. It can be mentioned in this connection that the wife of John Boren was one of the McCreary's mentioned in this history and one of the descendants. Hon. George W. McCreary served in the Cabinet of President Hayes. On October 3, 1839, Rane Carter, John Boren and Stephen Harris were appointed trustees to survey and receive title to certain lands donated to the church by Samuel Spillman. This conveyance carried with it the right of way to the "Big Spring near the church to all who might attend Divine Worship." On this land, lying southwest of New Mount Moriah, near the residence of Mrs. Eliza Burke, a church building was erected in 1841 and was used as such until 1865. In August, 1864, the trustees, Stephen Harris, John M. Boren and Rane Carter, received a deed to the present site for a new church, which was erected in 1865 and which was replaced by the present structure in 1899.

Following the pastorate of Leonard Foar, mentioned in connection with the earlier history of the church, came Austin Hutson, whose service for the church began in 1853 and ended only with his death, in 1869. Of all the ministers who have ever served the church, perhaps there are none whose memory is more highly cherished than his. During a part of his ministry the country was passing through a cruel war. Through it all he was fearless and outspoken in his loyalty and in all things he believed to be right. His services to the church and country are inestimable and enduring. Besides his services to the church, he also served as a member of the state legislature from Gibson County. Following the death of Elder Hutson, Elders J. Weymire and William R. Wright each served for a short time, and were succeeded by Elder D. M. Shcemaker, who served nine years. Elder Shoemaker will be remembered as an earnest and zealous pastor, great good following his labors for the church, there being 47 additions to the church during his first year's pastorate. Elder Shoemaker was succeeded by Elder M. C. Collins in 1880 and served acceptably till his resignation, in 1888. He was followed by Elder J. T. Phillips, who served five years and was succeeded by Elder D. B. Atkinson, who served one year. In 1894, Elder Clarence Defur was called to the work and served two years and was then succeeded by Elder J. B. Littell, who served the church three years. In 1899, Elder J. T. Phillips was again called and served as pastor for one year. It was during this pastorate that the dedication of the present building took place. Elder Phillips was assisted in this work by Elder Riley and Dr. Aldrich of Union Christian College. In November, 1899, Elder L. D. Holiday was called to the pastorate and served till 1904, when Elder Clarence Defur was again called and served till April, 1907, and was succeeded by Elder William A. Freeman, and he served till 1908, when the Elder J. J. Douglas was called to the work. Rev. E. E. Bennett is the present pastor.

Those who have served the church as deacons as far as the records show are the following, in order as given: John McCreary, Rane Carter, Thomas Marvel, John M. Boren, J. S. Epperson, James Emerson, J. W. Emerson, R. C. Carter, Absalom Boren and William R. Boren. The list of those who have served as moderators is incomplete; as shown by the records only the following can be given: Thomas Marvel, A. H. Boren, D. A. Epperson, R. C. Carter, E. B.

Bixler and John H. Boren.

The following persons have served as clerk, in the order mentioned: James McCreary, Benjamin Carter, Stephen Harris, A. B. Wilkinson, T. J. Redman, Elmer Carter, Virginia R. Emerson, J. P. Emerson, with Elmer Carter now in service. For length of service Stephen Harris excelled all others, he having held the office for thirty-six years or from 1836 to 1872. In neatness of copy and record and care of the book it can be said without disparagement to any of the rest that A. B. Wilkinson excelled.

The total membership of the church from the organization up to the present time has been 613; out of that number death has claimed 365; the number who have been granted letters and are otherwise accounted for is 132. The present membership is 116. In its 100 years of existence New Liberty has exerted a mighty influence for good in establishing a higher civilization. Many other churches have been organized as a result of its influence. It has been called the "Mother of the Southern Indiana Conference." It might also be called the mother of the Illinois conference. As a part of these offshoots it might be mentioned that on April 27, 1872, letters were granted to a number of members to form a church organization at Antioch and February 26, 1876, letters were granted to others to organize a church at Calverts Chapel. On June 22, 1901, twenty-five were granted letters to form the church at Cynthiana, and again on December 24, 1904, 19 others were given letters to organize the Haubstadt church.

While we have endeavored to record a history of the church in general, we must not forget that preachers, deacons, clerks and moderators do not constitute the whole church. What of the laymen? What would the church have been without such men as Newton Wasson, Ezekiel Boren, McNairy Boren, Isaiah Wilkinson, James Blythe and such women as Rebecca Everett, Olivia Blythe and a host of other godly men and saintly women. Many there be who are living quiet, timid, unpretentious lives who in the silent recesses of their hearts are living in peaceful harmony with their Maker.

Herein have been enumerated some of the results of New Liberty Church. The full measure of its influence only the Infinite can know. These hundred years is now history; the record is finished. What of the New Liberty of the present and the future? May she realize that her work is only begun, "sufficient unto the day is the evil thereof," that the door of opportunity to good works is always open. May the present and future generations meet their opportunities as well as the generations gone before, and make the history of the next hundred years more replete with a record of good works than even the past hundred years has been.



UNION CHRISTIAN CHURCH

This church was organized in a corn barn opposite the mouth of Green River, near the bank of the Ohio River, by Elder George W. Grim, in July, 1867. Meetings continued to be held in this corn barn till October, 1867, when they were moved to the James school house, and then continued till December, 1868, when they were moved to the new church building built on the John James farm. Elder Grim continued pastor till 1871, when Rev. J. T. Phillips was chosen pastor and continued till 1896 when he was succeeded by Rev. A. H. Bennett for one year, when Rev. J. T. Phillips was chosen pastor and continued till 1901. Rev. John Evans served the church as pastor from 1901 to 1903. For two years the church was without a pastor, till 1905. Rev. Simmons was pastor from June, 1905, to September, 1906; Rev. W. S. Alexander from September, 1906, to June 20, 1907, when Rev. J. T. Phillips became pastor for the third time and continued to his death, June 7, 1909, serving the church, in all, 31 years. September 1, 1909, Rev. W. S. Alexander was again chosen pastor and during this year a new church building was erected and dedicated on November 20, 1910.

Rev. J. B. Littell was chosen pastor September, 1911. During this year a pastorate was formed with the Haubstadt Christian Church, with Rev. J. B. Littell as pastor.

Rev. D. A. Boatwright was supplied during the pastor's illness, from October 4, 1914, to September 8, 1916.

Rev. R. J. Ellis was pastor from September, 1916, to September, 1918. Rev. C. C. Tarr was pastor from September, 1918, to September, 1919.

There was no pastor from September, 1919, to September, 1920.

Rev. G. R. Hammond began pastoral work September, 1920.



REV. E. E. BENNETT

The subject of this sketch was born in Salem County, New Jersey, February 15, 1864. While yet a young man, he, with his parents, came to Illinois, locating in Adams County, where the common school and purely rural life helped to shape the character. At about 15 years of age he was converted, uniting with the Missionary Baptist Church. Eight years later he joined the Christian Church, and in 1886 was licensed by the Western Illinois Christian Conference to preach. Two years later he was ordained to the work of the Gospel ministry at Fiatt, Ill.

At the age of 22 he was married to Miss Rose Etta DeWitt. He served the Ontario Church, in Illinois, for six months full time, and then Ontario and the Olive Chapel Churches, serving the latter five years. He has served the following churches: Clemons, Ia., two years; Lake City, Ia., four and one-half years; Winterset, Ia., six and one-half years; Fairview, Ia., three years; Barner City, Ia., three years; Truro, Ia., one year. In November, 1917, he moved to Indiana and took charge of the Cynthiana and New Liberty Churches in the Southern Indiana Conference, which position he still holds, living at Cynthiana.



CLARENCE DEFUR, D. D.

Rev. Defur was born near Stewartsville, Ind. After graduating from Union Christian College and receiving the degrees of B. A. and B. D., he spent a short time in the Moody Bible Institute. He was married to Miss Cora M. Norris, February 14, 1899. In 1900 he went to Rifle, Colo., for his wife's health, and while there organized the Rifle Christian Church. In 1907 and 1908 he was pastor of the Merom Christian Church; at the same time was trustee, member of the executive board and treasurer of Union Christian College. In 1909 he sought his wife's health in Texas and while there served a Disciple church.

He has been president of the Southern Indiana Christian Conference for a number of years. He organized the Haubstadt Christian Church and assisted in organizing the Cynthiana Christian Church, and established a mission as a branch of the Bethsaida, Ind., Church. He has served a number of our good churches, among them Cynthiana, Merom and Urbana, Ill. At the present he is located at Frankfort, Ind., and is and has been for several years, pastor of the Antioch and Manson Churches. He has succeeded in establishing a "Community House" at Manson which is a notable evidence of growth. His Alma Mater gave him the degree of doctor of divinity.



SOUTHERN WABASH ILLINOIS CHRISTIAN CONFERENCE

The first recorded minutes of this conference that come into our hands are those of the session of October 23, 1879, and are said to be the sixtieth annual session. This would take the organization back to 1818 or 1819. It is said by some of the old members, whose memory goes back to some years before this date that this conference was organized in 1818 but was considered a part of the Indiana Conference, which was organized in 1917 and remained a part of it for about forty years, and then established itself as a separate conference. This may account for the non-appearance of minutes from 1818. There was known to be a book of records somewhere, but cannot be located now, covering the period from 1879 back to perhaps 1860, or even earlier.

In the minutes above referred to, of 1879, Rev. H. Graves is named as president. On an invitation to join the conference it is recorded that George McKinney, S. H. Clark, J. M. Plunkett, M. V. Hathaway were received—and M. V. Hathaway was ordained. The Macedonia Church was received into the conference.

As showing the condition of the churches at that time, the following items are culled from the church reports:

1. Sumner—M. G. Collins, pastor; membership, 54. Organized 1860.
2. Sugar Creek—S. L. Cheek, pastor; membership 97.
3. Green Hill—J. R. Wright, pastor; membership, 45.
4. Bethlehem—M. G. Collins, pastor; membership, 105. Organized 1839.
5. Bethany—Joel Myers, pastor; membership, 80. Organized 1867.
6. Mt. Zion—W. Robinson, pastor; membership, 91. Organized 1846.
7. Grand Prairie—J. R. Wright, pastor; membership, 48.
8. Liberty—S. L. Cheek, pastor; membership, 82. Organized 1870.
9. Antioch—M. G. Collins, pastor; membership, 141. Organized 1874.
10. South Bend—J. W. Shepard, pastor; membership, 43.
11. Christian Church Zion—R. Matheny, pastor; membership, 7.
12. Lucas Creek—M. G. Collins, pastor; membership, 133.
13. Mt. Moriah—R. Matheny, pastor; membership, 13.
14. Olive Branch—R. Matheny, pastor; membership, 11.
15. Willow Creek—Joel Myers, pastor; membership, 86.
16. Brockville—J. Wade, pastor; membership, 116. Organized 1897.

The Bethsaida, Harmony, Sandy Creek, Crooked Creek, Mt. Gilead and Pleasant Union Churches were not reported.

This makes a total of 22 churches reported and unreported with a total membership of the reported ones of 1,152.

At this conference the committee on ministry reported the following ministers in "good standing":

J. . Stretcher, H. Graves, J. Trobaugh, W. Robinson, H. Gettinger, R. Matheny, J. C. Jackman, M. G. Collins, M. V. Hathaway, S. H. Clark, S. L. Cheek, A. J. Hogan, J. C. Hughes, J. B. Wright, D. Foster, J. A. Shepard, J. R. Wright, N. Wood, J. M. Plunkett and J. Wade.

Licentiates—William Hutson, C. McFadden, George McKinney, J. Gardner, N. H. Curtis, F. M. Watt and Peter Goad.

The committee on condolence reported the death of Rev. E. A. Slocum.

The following year two additional churches were received, Rose Hill and Christian Hope; and in 1881, Trimble C. C.

At the session of 1881, at Brockville, the committee on condolence reported the deaths of Revs. J. C. Stretcher and William Robinson.

The following 22 churches were reported for 1881:

Rose Hill, Sumner, Mt. Gilead, Bethlehem, Antioch, Grand Prairie,

Bethsaida, Green Hill, Bethany, South Bend, Oak Grove, Christian Hope, Brockville, Lucas Creek, Liberty, Macedonia, Porterville, Sugar Creek, Willow Creek, Mt. Moriah, Zion and Trimble.

Session of 1882—Sixty-third—Held at Trimble, J. R. Wright, President
J. Gardner, C. McFadden and M. Mootry dropped, having joined other denominations.

J. S. Shoemaker received.

Fifteen churches reported; seven "tardy"; five Sunday Schools reported.

Committee reported on course of study.

Committee appointed to arrange pastorates.

Session of 1883, at Sumner—Sixty-fourth—J. R. Wright President
Willow Branch, Richland and Mt. Zion, Crawford County Churches were received.

Three years' course of study adopted.

J. A. Tracy and T. B. Chapman were received.

Twenty churches reported; eight not reported.

Condolence committee reports William Hudson gone to rest.

J. A. Tracy ordained.

Session of 1884, at Curtis Chapel—Sixty-fifth—J. R. Wright, President
A constitution adopted.

M. H. Carr, J. B. Smith and John Moore received.

Seventeen churches reported, and seven ministers.

The first quarterly conference of the Southwestern Illinois Christian Conference met with the Grand Prairie Church, January 3, 1885; M. V. Hathaway elected president.

Session of 1885, at Trimble—Sixty-sixth—M. V. Hathaway, President
Shiloh received.

Twenty-one churches reported, and eight ministers.

Committee on condolence reports the death of Rev. Nathan Wood.

Session of 1886, with Lucas Creek C. C.—Sixty-seventh—M. V. Hathaway, President

Twenty-two churches reported.

Session of 1887, at Newton—Sixty-eighth

Sixteen ministers reported, and 27 churches.

Pleasant Grove and Fox Ridge Churches were received.

At this session the conference is, for the first time, called Southern Wabash Illinois Christian Conference, having been heretofore called Southwestern Illinois Christian Conference.

Session of 1888, at Brockville—Sixty-ninth—J. R. Wright, President
Condolence—Rev. H. Graves deceased.

Twenty-one churches reported, 10 ordained ministers, nine Sunday Schools.

Sister S. E. G. Shaw was received as an ordained minister. J. M. Carmean was ordained as a minister.

The churches of the conference formed into pastorates.

Session of 1889, at Trimble—Seventieth—J. R. Wright, President
Twenty-four churches, 10 ordained ministers and nine Sunday Schools reported.

Winterrowd and Mt. Olive Churches were received.

H. E. Catte was ordained.

Committee on condolence reports the death of J. C. Hughes.

Session of 1890, at Newton—Seventy-first—J. R. Wright, President
Twenty-nine churches reported.

Pastorates rejected.

Sister Hattie Stewart, George McKinney, Pleasant Wade and I. M. Hoel were ordained.

Fifteen ministers, 19 churches reported.

Fairview of Jasper County and Mt. Moriah of Clark were re-

ceived.

**Session of 1891, at Mt. Zion—Seventy-second—M. V. Hathaway,
President**

Thirty-one churches, 16 ordained ministers and 17 Sunday schools reported.

Freedom Church received.

Revs. Ransford and F. M. Lambert were received as ministers.

J. R. Wright granted letter of commendation.

Condolence reported death of Rev. Sister S. G. Shaw.

Session of 1892, at Sumner—Seventy-third.

Thirty-four churches, 19 Sunday schools and 24 ministers reported.

Biggs Chapel and Fox Prairie Churches were received.

Willow Branch Church changed to Christian Temple.

Glenwood and Pleasant View were received.

C. O. Brown and Thomas Wade were ordained.

**Session of 1893, at Lucas Creek—Seventy-fourth—M. V. Hathaway,
President**

Sugar Prairie and Hunt City Churches were received.

Seventeen ordained ministers, 37 churches and 23 Sunday schools reported.

C. O. Brown and L. B. Miller are granted letters.

Session of 1894, at Newton—Seventy-fifth—Rev. M. V. Hathaway

Hughes Chapel changed to Berlin.

Rev. D. A. Boatright, V. Smith and W. H. Ransford were ordained conditionally.

Union, Bethel and Bible Chapel Churches were received.

Forty-one churches (membership 3,240) and 16 ordained ministers reported.

**Session of 1895, at Bethlehem—Seventy-sixth—Deacon G. W. Prout,
President**

Wabash Church received.

Mt. Olive reinstated and Freedom Church received.

Rev. D. Gray was received as an ordained minister.

Rev. J. M. Carmean granted letter.

Rev. D. A. Hatfield ordained conditionally.

Forty-eight churches, 28 Sunday schools, 20 ministers reported.

**Session of 1896, at Porterville—Seventy-seventh—G. W. Prout,
President**

Pleasant Grove Church's name changed to Willow Prairie.

Twenty ordained ministers, 23 Sunday schools and 36 churches reported.

**Session of 1897, at Hunt City—Seventy-eighth—M. V. Hathaway,
President**

A. O. Jacobs and J. J. Douglas were ordained as ministers.

D. A. Ryan and W. T. Paul were ordained as ministers.

Thirty-eight churches, 25 ministers, 28 Sunday schools reported.

**Session of 1898, at Trimble—Seventy-ninth—M. V. Hathaway,
President**

The name of Curtis Chapel was changed to White Oak.

A. Herrin, P. S. Mahany, John Evans, Samuel Price, J. R. Fredrick were ordained.

Thirty-eight churches, 29 Sunday schools and 21 ministers reported.

Session of 1899, at Mt. Gilead—Eightieth

J. L. Wright, Walter Kitchen and Frank Elston were given right hand of fellowship.

Thirty-ninth churches, 21 Sunday schools, 22 ministers and seven Christian Endeavor Societies reported.

Session of 1900, at Brockville—Eighty-first—J. J. Douglas, President
 J. L. Wright was ordained.
 Green Hill Church changed to Pleasant View.
 Greenup Church received.
 Twelve Christian Endeavor Societies, 40 churches, 29 Sunday schools, 21 ministers reported. Membership of churches 2,504.

The churches reporting this year are:

1. Antioch	62	22. Lamotte	143
2. Bethany	120	24. Lucas Creek	211
3. Bethlehem	161	24. Mt. Gilead	191
4. Bethsaida	85	25. Mt. Moriah	33
5. Brockville	92	26. Mt. Olive (Jasper)	34
6. Bible Chapel	25	27. Mt. Zion	93
7. Bethel	50	28. Newton	134
8. Berlin	60	29. Pleasant Valley	58
9. Christian Temple	81	30. Porterville	113
10. Cottage Home	52	31. Sandy Creek	127
11. White Oak	68	32. Shiloh	114
12. Fair View	54	33. Sugar Creek	118
13. Forest Ridge	72	34. South Bend	70
14. Fox Prairie	40	35. Sugar Prairie	51
15. Freedom	75	36. Sumner	134
16. Glenwood	40	37. Trimble	145
17. Grand Prairie	110	38. Willow Prairie	53
18. Pleasant View	103	39. Winterrowd	82
19. Hardinsville	30	40. Liberty	80
20. Hidalgo	124		
21. Hunt City	16	Total	3,504

Session of 1901, at Hadalگو—Eighty-second

Minutes missing.

Session of 1902, at Pleasant View Church—Eighty-third
 W. A. Freeman and W. Campbell ordained as ministers.
 Rev. I. M. Hoel granted letter.
 Condolence committee reports death of Rev. J. A. Shepard.
 Revs. J. B. Littell, C. B. Hershey and Rev. F. W. Day were received as members of conference.

Thirty-six churches, 35 Sunday schools, 28 ministers reported.

Session of 1903, at Mt. Gilead Church—Eighty-fourth

Minutes missing.

Session of 1904, at Lamotte Prairie—Eighty-fifth—J. J. Douglas, President; Rev. A. O. Jacobs, Secretary

Oblong Christian Church received.

Rev. J. M. Carmean received.

Condolence committee reports death of Rev. Stephen Cheek.

Rev. Harry Rowe was ordained.

Twenty-eighth ministers, 31 Sunday schools and 36 churches reported.

Session of 1905, at Porterville—Eighty-sixth—Rev. J. A. Tracy, President

Cottage Home and Bethel Churches granted letters to Illinois Conference.

Seventeen ministers, 32 Sunday schools, 42 churches reported.

Session of 1906, at Hunt City—Eighty-seventh—J. J. Douglas, President

Condolence reports death of Rev. J. B. Wright.

Revs. J. M. Bradbury, Charles Mahan, F. E. Lewis and Walter Kitchen were ordained.

Revs. Harry Rowe and W. Roberts were given letters.

New Hope and Wabash Churches were received.

Twenty-five ministers (ordained), 34 Sunday schools and 40 churches reported.

**Session of 1907, at Hidalgo—Eighty-eighth—J. J. Douglas, President;
Rev. A. O. Jacobs, Secretary**

S. J. Hughes ordained as minister.

Twenty-eight ministers, 31 Sunday schools and 35 churches reported.

**Session of 1908, at Trimble—Eighty-ninth—Rev. J. J. Douglas,
President; Rev. C. B. Hershey, Secretary**

Conference incorporated.

Twenty-eight ordained ministers, 39 churches, 36 Sunday schools and six Christian Endeavor Societies reported.

Session of 1909, at Bethany—Nintieth—Rev. J. J. Douglas, President

Rev. C. C. Sears was ordained. Olney Church received. E. D. Hammond received as an ordained minister.

Twenty-eight ministers, 39 churches and 28 Sunday schools reported.

**Session of 1910, at Bethlehem—Ninety-first—Rev. J. J. Douglas,
President**

Condolence committee reported death of Rev. Evans.

Six Endeavor societies, 24 ordained ministers, 30 Sunday schools and 31 churches reported. Six did not report, viz: Berlin, Bethsaida, Mt. Olive, Pleasant Valley Shiloh and Wabash.

**Session of 1911, at Lamotte—Ninety-second—Rev. J. J. Douglas,
President**

Six Christian Endeavor societies, 34 churches, 28 Sunday schools, 24 ordained ministers reported. One church, Liberty, did not report.

**Session of 1912, at Mt. Gilead—Ninety-third—Rev. A. O. Jacobs,
President**

Revs. Rue Burnell and W. E. Smith were ordained as ministers.

Twenty-five ministers (ordained), 35 churches, 33 Sunday schools reported.

One church, Fairview, did not report.

**Session of 1913, at Porterville—Ninety-fourth—Rev. A. O. Jacobs,
President**

Rev. J. B. Littell granted letter.

Thirty-three churches, 32 Sunday schools, 27 ministers and five Christian Endeavor societies reported.

Two churches, Hardinville and Shiloh, did not report.

**Session of 1914, at Hunt City—Ninety-fifth—Rev. A. O. Jacobs,
President**

F. G. Bell was ordained as minister.

G. N. Phares and G. W. Reid were received as ordained ministers.

Morton Lamb was ordained as minister.

Thirty-fourth churches, 32 Sunday schools, 24 ministers and four Christian Endeavor societies reported.

Three churches—Forest Ridge, Oblong and Hardinville—did not report.

**Session of 1915, at Bethlehem—Ninety-sixth—Rev. A. O. Jacobs,
President**

Twenty ordained ministers, 30 churches, 27 Sunday schools and

seven Christian Endeavor societies reported.

Six churches—Bible Chapel, Greenup, Hardinville, Oblong, Liberty and Shiloh—did not report.

Session of 1915, at Grand Prairie—Ninety-seventh—Rev. A. O. Jacobs, President

J. W. Mahoney was ordained as minister. Dr. J. J. Douglas and Rev. R. Burnell were given letters.

Fourteen Christian Endeavor societies, 19 ordained ministers, 34 churches, 35 Sunday schools reported.

Two churches, Hopewell and Oblong, did not report.

Revs. G. R. Hammond and A. N. Phipps were received as ordained ministers.

Session of 1917, at Freedom—Ninety-eighth—A. O. Jacobs, President; William Campbell, Secretary

Rev. A. B. Cocknower was ordained.

Churches Mt. Olive (Clark County) and Glenwood were received.

Twenty-two ministers, 33 churches, 33 Sunday schools and 10 Christian Endeavor societies reported.

Four churches did not report, viz: Berlin, Hopewell, Hardinville and Oblong did not report.

Session of 1918, at Mt. Zion—Ninety-ninth—Rev. A. O. Jacobs, President; Rev. William Campbell, Secretary

Eight Christian Endeavor Societies, 21 ordained ministers, 21 churches and 31 Sunday schools reported.

Seven churches did not report, viz: Berlin, Claremont, Greenup, Hardinville, Liberty, Oblong and Pleasant View did not report.

Session of 1919, at Olney—One Hundredth—Rev. A. O. Jacobs, President; Rev. William Campbell, Secretary

Motion carried that the conference print a centennial book.

Motion carried that Revs. G. R. Hammond, J. M. Plunkett and William Campbell be a committee to print the centennial book.

Rev. C. M. Rhodes was received as an ordained minister.

Rev. Levi Carter was ordained to the full work of the ministry.

To show the growth or decline of the various churches of the conference for the past 20 years, the names and membership of each church were given in the eightieth year, and are now given in the one hundredth year

1. Antioch	60	22. Mt. Zion	108
2. Berlin (no report)		23. New Hope	12
3. Bethany	61	24. Newton	140
4. Bethlehem	160	25. Oblong (no report)	
5. Bethsaida	70	26. Olney	97
6. Bible Chapel	84	27. Pleasant View	83
7. Brockville	99	28. Mt. Olive	18
8. Claremont	47	29. Pleasant Valley	78
9. Fairview	45	30. Portersville	162
10. Forest Ridge	35	31. Raftown	44
11. Freedom	18	32. Sandy Creek	40
12. Glenwood (no report)		33. Shiloh	52
13. Grand Prairie	80	34. South Bend	59
14. Greenup (no report)		35. Sugar Creek	65
15. Hidalgo	132	36. Sumner	97
16. Hopewell	38	37. White Oak	91
17. Hunt City (1918)	103	38. Winterrowd	40

18. Hardinsville (no report)	39. Trimble	218
19. Lamotte	130	
20. Liberty (last report) ..	37	Total
21. Mt. Gilead	194	2,797

The number of churches remains almost the same at the end of the twenty years. Some new ones have been added and some old ones have been dropped, but the sum total of membership has decreased almost one-third. There is presented here a detailed account of the workings of the conference for 40 years. In those 40 years the conference has grown, if not in numerical strength, yet very perceptibly in its attitude towards education, the liquor questions, tobacco and other moral questions. It has in these 40 years doubled its number of reporting ordained ministers and its Sundays schools, and in its manner of conducting conference and church business.

Scraps of History Gathered from Here and There

Rev. Abram Brayshaw died a faithful member of the conference in 1855.

Sandy Creek Church was organized in 1857 by Rev. John Wade, and was reorganized in 1867 by Rev. William Markwell.

Reuben Bates was a member of the Southern Wabash Illinois Christian Conference. He baptized Elder Austin Hutson in 1813. He died the conference preceding 1872.

John Dale died in 1870, a member of this conference.

Rev. William Martin Markwell was a member of the Southern Wabash Illinois Christian Conference and died in 1876, a companion of Rev. Austin Hutson. He was pastor of the church at Markville, Ill.



REV. F. G. BELL

Rev. F. G. Bell was born south of Sumner, Lawrence County, Illinois, January 4, 1892; was converted November 18, 1908, and united with the United Brethren Church in December, 1908, and with the Christian Church at Merom December, 1910; entered Union Christian College at Merom in the Fall of 1910. In October, 1911, in LaMotte Prairie Church, he was given a license to preach, and January 4, 1912, took his first church as pastor at Oblong. In June, 1914, he graduated from English Bible course at Union Christian College.

July 19, 1914, he married Nellie G. Grizzle. In July, 1914, united with Bethlehem Christian Church. In October, 1914, at Hunt City, he was ordained to the full ministry. In October, 1914, he was appointed Christian Endeavor secretary of the Southern Wabash Conference and served for two years. In June, 1915, he was appointed state Christian Endeavor secretary.

During all of this time he has been pastor of one or more churches each year. He has served the following churches: Oblong, Bethsaida; Hopewell, Forest Ridge (Southern Wabash C. Conference); Pleasant Hill, of the Illinois Christian Conference; Marietta and Lewistown, both of the Western Illinois Christian Conference, being with Lewistown four years. In the last four years, while in Fulton County, Illinois, he received into the church by confession 24, by letter four; has preached 53 funerals, and married 31 couples.



REV. J. M. BRADBURY

The subject of this sketch was born at Ogden, in the State of Illinois, in the year 1882, August 16. He is the son of John E. and Susie C. Bradbury. His educational advantages consisted of the public schools and two years of high school work.

At the age of 16, March 10, 1899, under the ministry of Rev. Dr. Flone, he was converted to the Lord Jesus Christ and the same year was baptized by the Rev. I. M. Hoel. He joined the Christian Church at Newton, Ill., March 13, 1899.

His special work for the ministry consisted in private study for several years and in Union Christian College for five years, from 1905 to 1910.

He was ordained September, 1906, and joined the Southern Wabash Conference in October, 1904. He has served the following churches as pastor: Bethel (near Zola, Ill.), four months 1905; Hedrick (Indiana), Brockville, Glenwood, 1905-1906; Brockville, Glenwood and Mt. Gilead, 1907-1908; Grand Prairie, Bethsaida (Indiana), Lamotte, 1908-1909; Prairie Hope and Hidalgo, 1910-1911; Union Christian Chapel, Prairie Hope and Hidalgo, 1911-1912; Arthur and Union Christian Chapel, 1912-13-14; Olive (Western Illinois Conference), 1914-16; Marietta (part of one year, Thursday night appointments bi-weekly); Darlington, Ind., Center Grove and Garfield, 1916-1918; Fairview, Highwater and Appleton, 1918.

During his ministry he has had 310 converts, baptized 258 and received 409 into church.



SKETCH OF WILLIAM CAMPBELL'S LIFE

William Campbell was born November 24, 1876, near Greenup, Ill. The youngest son of Frank and Judy Campbell. The father died when William was only 14 months of age, leaving the mother with five boys and one girl to care for, yet she kept the children in school as best she could.

William completed all the grades they taught at Rose Hill, Ill., passed the central and final examinations at 16, was converted in January, 1891, and united with the United Brethren Church, near Rose Hill, Ill.; was baptized in the Spring of the same year. He was faithful in church and Sunday school work; soon became teacher, then superintendent and township president of the Sunday School Association.

He united with the Mt. Zion Christian Church February 4, 1900; joined the Southern Wabash Christian Conference at Brockville Church October 10, 1900.

After some study of books recommended began to preach the gospel; was ordained at the Pleasant View Conference November 7, 1902; attended Union Christian College the Winter of 1909-1910, and has pastored the following churches, besides helping in special meetings, supplying at many places and preaching many funerals:

Mt. Olive, Willow Prairie, Oblong, Forest Ridge, Sandy Creek, Hope Well, Winterrowd, White Oak, Bible Chapel, Hunt City, Portersville, Grand Prairie, Trimble, in Central Conference, Milmine, Muncie, Mt. Zion, Western Indiana, Mt. Olive.

Has had many converts. Was elected secretary of the Wabash Conference October 12, 1916; re-elected October 10, 1918, for another term of two years, and at the commencing of this, the one hundredth and first year of the conference, was pastor of the Trimble, Portersville and White Oak Churches again, after a few years' work elsewhere. But his health breaking, he resigned the work the first of January, 1920. At the time of this writing we are glad to be able to report that he is recovering.

Was married November 20, 1898, to Miss Lizzie Glenn, the oldest daughter of Mr. and Mrs. Wm. Glenn, of near Greenup, Ill.



REV. LEVI J. CARTER

On January 11, 1892, was born to Isaiah Newton Carter and Sarah Ellen Carter a boy, whom they named Levi James. This boy spent the first 19 years of his life at home in Cynthiana, Posey County, Indiana, getting his common and high school education.

At the age of nine he gave his life to Christ during a revival service at the Cumberland Presbyterian Church held by Rev. Estes. The following year he was received into the First Christian Church of Cynthiana, and baptized by Rev. Clarence Defur. Bro. Defur, as well as Bros. W. A. Freeman and J. J. Douglass, his pastors later, talked with and presented to him the needs and joys of the ministry. He, hearing the call but desiring to escape the work because of his feeling of unfitness, after finishing his high school work took a business course in Evansville, following which time he worked in Mattoon, Ill., as stenographer for eight months. During this time he was never satisfied.

While in Mattoon he was married to Lydia Viola Yeager of Poseyville, Ind. In the Fall of 1913 they removed to Merom, Ind., to attend college at Union Christian College. Many helpful experiences in addition to his schooling were incurred while there. He graduated from Union Christian College with the class of 19, spending five years within her walls as a student. The following year he taught the commercial subjects and preached half-time at Union, in Western Indiana Conference, and finishing the year, from February, for Rev. Wm. Campbell at Portersville, Ill. He also finished a year for Bro. Campbell at Grande Prairie. His work for the coming year is to be the pastorate just formed between Portersville and Grande Prairie. He is now living, and will for the coming year, in Portersville.

He joined the Southern Wabash Illinois Christian Conference at Portersville in October, 1913, and was ordained at Olney in 1919. In the course of his ministry he received seven in the Christian Church, five of whom were converts, and he has had the privilege of baptizing five persons.

He and his wife are now the proud parents of one boy and two girls.

REV. A. B. COCHNOWER

Aaron B. Cochnower was born near Bantam, Clermont County, Ohio, January 12, 1876; was the second son of John Y. and Josephine Cochnower. He is the third cousin of ex-President Grover Cleveland. He was educated in the public schools of Cincinnati, Ohio; was converted in a Salvation Army meeting November 22, 1894; spent six months in a training school of the Salvation Army; spent 12 years as an officer.

He preached eight years for the M. E. Church as a supply; joined the Christian Church at Greenup, Ill.; joined the Southern Wabash Conference October, 1917; served the Tuscola and Lake Fork Churches for two years; preached at Jack Oak Church for part of a year.



REV. JOHN EVANS

Rev. John Evans was born near Eberle, Effingham County, Illinois, February 28, 1872. He was the son of Jacob and Louise Evans. He grew up on a farm, where he applied himself to that vocation in his early years. During his early manhood he became a member of the Bethsadia Christian Church.

October 5, 1895, he became a member of the Southern Wabash Conference as a licentiate.

Elder Evans went immediately to Union Christian College, where he spent three years in preparation for his work, working as dish washer at the college dining-room, under the supervision of Miss Maggie Gurnsey; also at other kinds of odd jobs, by which he supported himself during his whole school period.

In his early ministry he was very closely associated with Rev. P. S. Mahaney of Winterroad, Ill., with whom some very successful meetings were held. They were a nineteenth century Peter and John. It was during this period that the president of the conference saw fit to appoint him to the splendid work of secretary of Christian Endeavor of the conference. In this capacity he organized quite a number of endeavors in the various churches of the conference, also inaugurated the joint Christian Endeavor, Sunday School and Mission convention of the conference, holding several well attended, enthusiastic conventions.

He pastored the following churches: Wynoose, Carmi; Union, Willow Prairie; Shiloh, White Oak; Berlin and Tilton, Danville, Ill., Station C. It was during this pastorate that he became a victim to that dreaded disease, consumption, with which he continued to decline for a number of years. The last seven years of his life were spent in Olney Christian Church. Though scarcely able to sit up, he became one of the charter members of the church.

April 3, 1901, he was married to Miss Clara Parr of Newton, Ill. Who was an active worker in the church and was ever alert in the work with her husband. Three children were born to them: Clarence, Ruth and Pearl.



REV. ENSIGN D. HAMMOND

Ensign D. Hammond was born in Huntersland, N. Y., January 10, 1854. His parents were James and Catherine Hammond. He had the advantage of the district school, until at the age of 16 he went to Schoharie Academy for one year, and at the age of 18 he accompanied his brother, G. R. Hammond, to Union Christian College for two terms, leaving to teach school in Northern Illinois for two years. When 21 he went to Oberlin College for one year and taught school for one year in Ohio. At this time, aged 23, he was married to Miss Dora Roberts. Together they attended the Christian Biblical Institute, Stanfordville, N. Y., under the instruction of Dr. Austin Craig.

At the close of this school year he became pastor of the Medway, N. Y., Christian Church, where he was ordained, June 21, 1878. The ordaining council consisted of the Revs. O. T. Wyman, Warren Hathaway, D. D., C. N. Havens, E. E. Holland, D. P. Horner and Philip Couchman.

He has served the following Christian churches: Medway, Rural Grove, Marion, Binghamton, in New York State; Philadelphia, Pa.; Romeo, Mich.; Danville, Olney, Oak Grove, Pleasant View, in Illinois; Lebanon and Springfield, in Ohio. He is now at the age of 66, living in Galion, Ohio, where he manages a store for a Cincinnati firm.

Though not near any Christian churches, he preaches nearly every Sunday as supply for different brethren of different denominations: Lutheran, Methodist, Presbyterian, United Brethren and Disciples. During an interim of pastors he supplied Versailles, Ohio Christian Church.



GILBERT ROMINE HAMMOND, M. A., Ph. D.

The subject of this sketch was born in Huntersland, N. Y., December 11, 1848. At the age of 10 his father died, and he began to earn his own living. In the Fall of 1865, having managed to save some money, he entered Starkey Seminary. He was compelled to earn his own way through Starkey and Union Christian College, graduating in 1876.

His life work has been largely teaching, at first in the public schools, then in Starkey Seminary thirteen years, twice as assistant and twice as principal; five years in Antioch College and five years in Union Christian College, one of which he acted as president following the death of President C. J. Jones, D. D. While teaching at Starkey the second time, he took post-graduate work at Harvard University; and while at Antioch, post-graduate work in John Hopkins and Syracuse Universities, receiving from the last named university the degree of doctor of philosophy, in 1886, upon examination.

In 1891, and again in 1904, he visited the countries of Europe, Egypt and the Holy Land.

He was converted when 15, and was ordained at Yellow Springs in 1892. Since 1910 he has given his time largely to pastoral work. He has seen many souls brought to the Cross through his humble efforts—101 in his four churches in one year; 65 in two years in one church; 75 in another year in his revivals.

He is the author of several pamphlets and books.

November 20, 1875, he was married to Miss Melissa Simons, who continued a loving, loyal wife to him for over forty-two years, and then left him for a richer clime March 17, 1918.

On April 5, 1919, he was again married to Miss Gertrude Wilson, who remains his loving, loyal wife.



REV. M. V. HATHAWAY

Rev. M. V. Hathaway was born in Columbus, Ohio, September 3, 1840. His parents were Thomas and Malinda Hathaway. His early education was limited, obtaining what he had in the common country schools.

He was converted and joined the Old Union Church in 1856. He was ordained and joined the Southern Wabash Illinois Christian Conference in 1883. He served, as pastor, the following churches:

Grand Prairie, Trimble, Oak Grove, Portersville, Hardinsville, Bethlehem, Brockville, Hunt City, Mt. Zion, Pleasant View, Bethany, Hidalgo and others.

At the age of 21 he enlisted in the United States Army, for the Civil War, and served to the close, in 1865. In the same year he was married to Susan Bolton, to which union there were born four children. He lived to rear and officiate at the marriage of all his children, save one.

He was an earnest, enthusiastic worker, and scores of people were brought into the church through his efforts. He has gone to a better clime.



CHARLES BROWN HERSHEY, D. D.

Dr. Hershey was born and reared in Ohio. At the age of 16 he united with the Piqua Christian Church and served the church in various official capacities. He will always appreciate what the church did for him in giving him work. In January, 1902, he entered the preparatory department of Union Christian College, and was graduated from the college in June, 1907. During his student days he preached for the churches in Indiana and Illinois.

In 1907 he was united in marriage to Zora Faught, Annapolis, Ill., and moved into the new parsonage in Sumner, Ill. He remained pastor at Sumner, and for Antioch (a county church near Sumner), until 1910, when he moved to Urbana and entered the University of Illinois—at the same time he began preaching for the Bethel Church the second time. In 1912 this church built a parsonage, and Mr. and Mrs. Hershey moved into their second new parsonage. He remained pastor of the Bethel Church until 1915, when he was called to the presidency of Union Christian College, his Alma Mater. He is still presiding over this college.

During his presidency, the old college building has been repaired, a new chapel and gymnasium has been built and now an additional hundred thousand dollar endowment is being raised and is well under-way.



A. O. JACOBS AND WIFE

October, 1895, at the Bethlehem Church, during the seventy-fifth annual session of the Southern Wabash Christian Conference, Alvin C. Jacobs, with J. J. Douglass, John Evans, P. S. Mahaney, D. A. Ryan, J. R. Frederick and W. T. Paul, were given licenses to preach; and Elder D. Gray was received as an ordained minister.

New Year's Day of the following year, young Jacobs started for Union Christian College, at that time with his parents, Peter and Louisa Jacobs, he lived on a farm near Eberle, Effingham County, Illinois, and was a member of the Bethsadia Christian Church, uniting into its fellowship when 13 years of age.

He entered Union Christian College, but unfortunately during the term he had the measles and then an attack of inflammatory rheumatism.

The following Fall he again entered Union Christian College, spending half the term there. It was during this time that he began his first pastorate at a place called Mt. Olive, in Clark County. In order to get a start in the ministry, he offered to go to this little, broken-down church on the plan that he preach three months, during which time a revival meeting was to be held. If he failed to make good he was to have his expenses, which were 20-cent ferry charges, each way across the river—the drive was thirty miles. The following January the meeting was held, which resulted in 21 additions to the church, and meant a call to the church at \$3.00 per trip; the next year \$4.00 per trip, and the next \$5.00 per trip. During the second year's pastorate there 42 were added to the church.

A remarkable dream appeared to Jacobs during his first year's pastorate at Mt. Olive. It appeared that a small well was on his grandfather's place, and in the dream the well seemed to be literally full to the brim of fish and water—big fish, medium and small fish. It seemed that he went to the well and took out a good number of fish of all sizes and then went away, leaving the well still full. In a few

days he started to hold the meetings which resulted in 21 accessions—children, young people and old folks; among the number the largest and most profane man in the community. And then closing the meeting with people eager to find the way into the Kingdom.

During this period other churches were pastored, among the number were Mt. Gilead, Brockville, Cottage Home, Mt. Zion; then Portersville, Sumner, Oblong, Newton, Bethsaida, Sandy Creek, Christian Chapel, Hunt City and Olney.

With Elder Price as co-laborer many revival meetings have been held. Perhaps the largest, in numbers of accessions, was at Gilead, where in 10 days 65 were added to the church, and five more in the next meeting a week later.

He served as secretary of the conference a number of years; in 1912 he was elected president of the conference, in which capacity he continues up to the present. In 1898 he was elected as delegate to the American Christian convention which convened at Newmarket, Canada; four years later he was sent to the convention at Norfolk, Va.

He has had the rough and tumble of pioneer days. In the first few years of his ministry he traveled over 200 miles each month, Winter and Summer, to his appointments, sometimes swimming the creeks, at other times the roads were so slick that it was necessary to go on horseback for 30 miles to fill an appointment.

He has received over 1,000 members into the church, baptized several hundred, married over 200 couples, conducted hundreds of funerals, dedicated several churches, and numerous other clerical duties.

He was married March 5, 1899, to Miss Anna Buser of Hardinsville. This union has been blest with six children: Ethel Marie, Susie Louisa, Samuel Harold, Sarah Irene, Helen Rubydeen and Orel Whitaker.



REV. WALTER H. KITCHEN

Walter H. Kitchen was born in Cumberland County, Illinois, August 21, 1875. He is the youngest son of Egbert B. and Elizabeth M. Kitchen. He attended what was said to be the best common school in Cumberland County.

Converted at the age of 15, while Rev. J. M. Plunkett was pastor at Mt. Zion Church. Feeling that he was called to preach, he joined the Southern Wabash Conference about 1899; entered Union Christian College and studied under President Aldrich, Professor McHenry and Dr. Woodworth.

He has been successfully engaged in farming and preaching, as occasion would permit.



REV. GEORGE McKINNEY

George McKinney was born in Richland County, Ill., February 11, 1849; was educated in the public schools of that day—the advantages were not very good; grew to manhood and married in 1873, and in 1876 was converted; united with the Christian Church at Wynoose, September, 1876. He was sent to the conference as a delegate, and on his way home at a prayer meeting he expressed his intention to preach, and on the following night he made his first attempt at speaking in public.

He was again chosen as a delegate to the conference with recommendation for membership to conference, and in 1879 was received into fellowship as a licentiate, along with Bros. Hathaway and Plunkett, coming from Western Indiana, and Hathaway from Ell River.

Rev. George McKinney's labors have been missionary and evangelistic work. He worked in connection with Bros. Tracy and the Wades, Thomas and Pleasant. Bro. Tracy and he held a meeting at his home church, preaching alternately. In less than two weeks they received 48 into the fellowship of the church. From there they went to Bethlehem, and in 10 days received 15 more into the church.

He has held only a few pastorates: Freedom for two years, with some success; held two meetings, receiving 35 members, baptizing about the same number. One year at Glenwood. One year at Fairview, Clay County, Illinois, and received five into the church; also baptized five. One year at Pleasant View, in the Illinois conference.

He has preached quite a number of funerals. He was ordained at Newton in 1890.



REV. CHARLES N. MAHAN

I was born in Terre Haute, Ind., June 22, 1877; am the son of Thomas J. and Elizabeth Mahan; received a common school education; was converted and united with the Bethany Christian Church, December 25, 1899, under J. A. Tracy's services. I preached 14 sermons before I joined the conference as a licentiate at Mt. Gilead, 1903. I took the conference course, was ordained at Hunt City in 1906.

I have been pastor of Mt. Olive, 1906; Tilton, 1910-1911; Marietta, 1911-1915; Antioch, 1911; Mound Chapel, 1911 and 1915; Mt. Zion, 1913; Louisville, 1915-1917; Sugar Creek, 1915-1916; Raeford, 1916-1917; Brockville, 1917-1919; Bethany, 1918-1920; Pierson, 1919-1920. 1919; Temple, 1917-1918; Winterrowd, 1917-1920; Bethsaida, 1916-1919. Have had 76 conversions, 60 received into the church, and baptized 48.



REV. P. S. MAHANEY

Rev. P. S. Mahaney, the second son of P. S. and Winnie Mahaney, was born in Jasper County, Illinois, February 7, 1875; moved to Winterrowd, Ill., that same year; received his early education at the rural school at that place. At the age of 16 he was sent to Union Christian College, Merom, Ind., and at 17 to Austin College, Effingham, Ill. At 18 years he began teaching school.

He was converted to the Master's service and united with the church at Merom, Ind., under the labor of Dr. L. J. Aldrich in 1891; was baptized by Rev. Pleasant Wade in 1895; united with the Southern Wabash Christian Conference at Bethlehem 1895; was ordained at Trimble, Ill., 1898. He was elected secretary of said conference at that same session and filled that office for four years; spent two years at Austin College and two years in the theological department of Union Christian College. He was pastor of the Liberty Church at Wynoose, Ill., 1899 and 1900; held evangelistic services at Freedom, Pleasant View, White Oak, Winterrowd and other points. Received 44 to church membership; baptized 12.



REV. C. M. RHODES

I was born July 18, 1869, in Montgomery County, Indiana; was converted and united with the Methodist Protestant Church in 1895; completed a five-year course of study, and ordained in 1901; member of the faculty of instruction five years; was president of the Christian Endeavor Union of the Southern Illinois Conference of the Methodist Protestant Church seven years; was elected president of the conference in 1908, and served one term; joined the Southern Illinois Wabash Christian Conference in 1919. I am now pastor of the First Christian Church, Newton, Ill.

REV. W. T. PAUL

The subject of this sketch was born near Greenup, Ill., December 10, 1858. His early educational advantages were very limited. He was converted March 27, 1886, under the labors of John Wade, and was baptized by Rev. M. V. Hathaway. He joined the Mt. Zion, Ill., Christian Church on the day of his conversion. Brother Paul was ordained at Hunt City in 1897, but joined the Southern Wabash Conference two years before at Bethlehem Church.

He has served the following churches in his 25 years of ministry: Mt. Olive (Clark County), three years; Mt. Moriah, two years; Mt. Olive (Jasper County), four years; Grassy Hollow, one year; Willow Prairie, two years; Berlin, two years, Shiloh, five years, South Bend, three years; Bethlehem, one year; Pleasant Valley, two years; Wintertown, seven years; Sandy Creek, one year; Hopewell, one year and nine months; Fairview, two years; Bethsaida (Ill.), one year; Bethsaida (Ind.), one year; Brockville, two years; Bethany, one year and six months; Liberty, seven years; Forest Ridge, five years; Freedom, three years; New Hope, seven months. The above churches are all in the S. W. I. C. C.

In the Illinois conference he has served the following churches: Pleasant Hill, five years; Pleasant Union, two years; Sims, one year. He is pastor at Cleremont at present.

He has helped to organize three new churches: Mt. Olive, New Hope and Hopewell. He has had over 500 converts and has baptized over 300.

REV. J. M. PLUNKETT

J. M. Plunkett was born near Crawfordsville, Ind., October 2, 1848. Attended common school in Indiana up to 1858, then came to Illinois, near where he lives now; also attended common school in Illinois a part of the Winter but worked on farm through Summer season. In Spring of 1868 started to United Christian College at Merom, Ind.; 1869 and 1870 was in at Union Christian College through Winter work on farm in Summer. In 1871 married Christina Shores of Sullivan County, Indiana. She died 1876, then he returned to Union Christian College and was in two years. Took up study of the ministry and attended the course that Dr. J. J. Summerbell taught. Began teaching school in 1871. Taught 55 months. Taught in Winter, and farmed in Summer.

United with the W. Indiana Christian Conference in 1874; was ordained year later. United with Southern Wabash Illinois Christian Conference in 1879. His labors were in bounds of the Southern Wabash Illinois Christian Conference, except one year which were in bounds of C. I. C. C. He built the White Oak Church and started the one at Bethany, and finished a year or two later.

He has retired from ministerial labor, not having any charge for nearly three years.

CHARLES C. SEARS

I was born in 1885 on a farm in Crawford County, Illinois, about five miles south of Robinson. I united with the Grand Prairie Church under the labors of Rev. S. Price about January, 1902. Five years later I was admitted into the Southern Wabash Illinois Christian Conference as a licentiate member 1907. In 1909 I was ordained by the same body.

I attended Union Christian College from 1905 to 1911—very pleasant years to recall.

August 17, 1911, I was united in marriage to Kathryn Douglas of Merom by Rev. G. R. Hammond, on the banks of the Wabash River. To our home have come two little girls to live with us.

I have been speaking, teaching and working for the master, wherever and whenever the opportunity is given me.

At present my location is near Towanda, Kan.



REV. JOHN A. TRACY

John A. Tracy was born in Crawford County, Illinois, in 1854. He was converted and joined the United Brethren Church. He preached for them for six years, under license from that body. In 1884 he joined the Christian Church and was ordained in that year to the full work of the ministry and is still so engaged, and expects to be so long as he lives. To him the work of the ministry is very pleasant and interesting. He has had hundreds of converts and baptisms, and has taken hundreds into the church. He has served many churches of this and other conferences of the state. His present address is Claremont, Indiana.



REV. THOMAS WADE

The subject of this sketch, Rev. Thomas Wade, was born September 20, 1852, in Cumberland County, Illinois, near Greenup. He was reared on a farm and never had the advantages of any but the common schools. He was converted when about 24 years old, in a meeting conducted by the Friends, or Quakers, and was licensed to preach at a quarterly meeting held on Quaker Lane. The subject not being at the meeting came very near backsliding, as he did not want to preach, but did help in two revivals that winter which resulted in many being saved.

He remained with that good people six years, but could not be satisfied in preaching their doctrine. He heard of the Christians by an uncle of his, Rev. John Wade, who invited him to attend meetings at Mt. Zion. Although this was eight miles away, he walked that distance and united with the church, was baptized by Rev. J. A. Tracy, the pastor of the church. In 1882 he united with the Southwestern Illinois Christian Church.

He has been active in the work of the Blessed Master for 38 years; has been pastor of almost all the churches in the bounds of the conference; has had many glorious revivals, one of which he mentions as being held in what was known as the Dark Bend. One hundred souls were saved and added to the church. Two new churches were built while he was on the work, and many other blessed meetings have been enjoyed.

It has not been all sunshine. He has had many sorrows. Like others, many of his loved ones have been taken. He is now closing a pastorate of three years with the Grand Prairie Church; also, two years with Bible Chapel, and is still pastor of Bethlehem, where he has served for four years and will continue serving them another year at half time. He will also serve Hord half time for the coming year, 1920-1921.

He has just closed a meeting with the Bethlehem Church, with 28 accessions. He gives God all the glory. He claims to be the man of one Book—God's Blessed Word. He can say, with the Psalmist, "Thy law is a lamp to my feet, a light to my path." It is claimed he knows more of the Scriptures by memory than any other one in the conference. He praises God for a memory of retaining power.

REV. J. B. WRIGHT

Rev. J. B. Wright was born in Monroe County, Indiana, January 21, 1822; was married three times; was the father of 21 children. These children were a robust, firm class of people, one of them, John R. Wright, becoming a strong minister among us; one a doctor; the girls have made strong, energetic workers in various churches.

Elder Wright united with the Bethlehem Christian Church in 1844. Sometime afterwards he became a member of the Southern Wabash Christian Conference, where he pastored many of its churches with splendid success and spending over 30 years of activity in the work. During his advanced age he was forced to retire from the active ministry but remained steadfast in the interests of the conference. For many years his tall, commanding figure—but little stooped under the weight of years—with whitened looks, has been familiar to almost every member of the conference.

He would make long drives through the dust and heat to be present at the annual conference and meet with his brethren in worship and counsel. His well-known fidelity and sturdy Christian character and conviction of truth and right, commanded the admiration of all. He never spoke often in conference deliberations, but was always listened to with rapt attention when he did speak.

Elder Wright passed his eighty-fourth birthday and was one of the strong factors of the conference for years.



REV. J. L. WRIGHT

Rev. J. L. Wright was born March 3, 1856, one mile west of Bel-lair, Jasper County, Illinois. His father's name was W. W. Wright and his mother's name was Timpy Hatch Wright. His early education consisted of three or four months each year at a county district school. He was reared by a stepfather from the age of 10; had to clear land in Winter and farm in Summer. Hence his educational advantages were very limited. He was converted March 22, 1872, just after his sixteenth birthday anniversary, under the ministry of Rev. John Wade, and was baptized the fourth Sunday in May, 1872, by Rev. W. Markwell. He joined the Antioch Church in the Hopper School House, in Cumberland County, March 22, 1872.

His preparation for the ministry consisted of the study of the Bible and taking of the course prescribed by the conference; was ordained at the Brockwell Church in 1900, and joined the conference in 1899.. He has, during his ministry, served the following churches, Bethsaida, Mt. Moriah, Sugar Prairie, Sugar Creek and Hidalgo. He is at present located at Greenup.



THE ANTIOCH CHRISTIAN CHURCH

The church, known now as the Antioch Christian Church, had an organization prior to 1874, but no records were kept. The members met at different homes. Some of the early members were Aunt Anna Smith, Mrs. Mary Baily, W. Steffey, Jacob Connour and wife, William Woods and wife, Grandfather Basden and wife, and Father Crapper, and Mary Ithen. Some of the ministers who preached for this early organization were Revs. Nathan Wood, Heel, Wright, Ramsey and others.

In 1874 some of the old members met at More's school house and organized the Antioch Christian Church. The ministers present were Stephen Cheek, Mary Fiebel, Blaine Schammehorn and Uncle Jimmy Wright.

The charter members were Jacob Connour and wife, William Wood and wife, M. B. Lowery and wife, Aunt Annie Wood, Nancy Bailey and Peter Connour.

May Field Blaine, Riley preached for the church during the stay in the school house. In June 24, 1877, the present home was dedicated by T. C. Smith, then president of Union Christian College.

The following preachers have served the church: John Wright, 1877-1883. No pastor, 1883-1886. Rev. Parr, 1887-1888. No pastor, 1889-1890-1891-1892; Rev. Mendenhall, 1892 and '93; John Tracy, 1894-1895; Rev. R. J. Ellis, 1896-1897; Rev. S. Price, 1898; Rev. T. Wade, 1899-1900; Rev. Littell 1901-1902; R. J. Ellis, 1904-1906; Rev. Wade, 1907; Rev. C. B. Hershey, 1908-1911; G. R. Hammond, 1912; C. W. Bowman, 1913; R. J. Ellis, 1914-1916; Rev. Tracy, 1917; Rev. John Harper, 1918-1920.

The present membership is 60. The clerk is Mrs. Susie Mowrey.



BETHSAIDA CHRISTIAN CHURCH

Bethsaida Christian Church was organized February 21, 1864, at the Trapp Prairie school house, with a membership of 11. Elder Nathan Wood was chosen pastor at this time and William Evans clerk. The records from this time until 1896 have been misplaced or destroyed.

The church was built about the year 1870. Dr. Z. Allen, long since gone to his reward, was one of the leading members at this time and sacrificed much for the building of the church.

Some of the pastors who have served the church are as follows: Revs. I. M. Hoel, G. S. Mitchell, R. J. Ellis, Thomas Wade, A. O. Jacobs, J. L. Wright, H. D. Catt, F. E. Lewis, W. T. Paul, J. M. Bradbury, Simon Bennett, F. G. Bell, S. Price, J. W. Mahoney, Charles Mahan, G. R. Hammond, J. E. Fry and A. H. Bennett.

Present membership is about 70. Hattie Jacobs is the clerk.



BIBLE CHAPEL CHRISTIAN CHURCH

This church was organized September 18, 1893, with seven charter members. It was organized by Rev. G. E. Mitchell and is located about five miles southwest of Robinson, Ill.

The following ministers have served this church as pastor: H. D. Catte, J. M. Plunkett, V. Smith, Rev. Hatfield, S. Price, Frank Lewis, Thomas Wade, A. H. Bennett, W. H. Shaw, M. V. Hathaway, William Campbell, Lloyd Reich, J. A. Tracy and others. The record is somewhat incomplete.

The church maintains a Sunday School and a Christian Endeavor, and reported 80 members in the report to conference 1919.

The names of the charter members are: D. I. Mikeworth, Sarah Mikeworth, Rose Mikeworth, Martha Mikeworth, Margaret York, J. C. Richart and Eliza Smith.



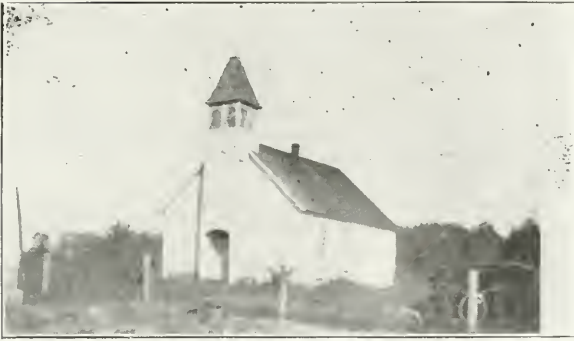
BETHANY CHRISTIAN CHURCH

The Bethany Christian Church was organized in September, 1867, by Rev. M. G. Collins, assisted by J. C. Hughes. There were 12 charter members—two Colemans and 10 Roberts. Meetings were held in private houses and in the Jackville school house till 1891, when the present house was erected. The church has preaching once each month and Sunday School nine months in the year. It is located north-east of Willow Hill, Ill.

The following pastors have served the church: Rev. M. G. Collins, 1872, 1876 and 1877; William M. Markwell, 1873, 1874 and 1875; John Wade, 1878; Jack Myers, 1879; J. M. Plunkett, 1880, 1884-1886, 1887, 1891, 1908, 1909, 1915, 1918; I. M. Hoel, 1890-1893; J. A. Tracy, 1885, 1889, 1892, 1900-1901; T. H. Wade, 1894, 1895, 1896-1899, 1902, 1903, 1907, 1910, 1911, 1914; S. Price, 1905; Rev. V. Hathaway, 1906; A. H. Bennett, 1912, 1915; J. B. Littell, 1904; W. T. Paul, 1916-1917; C. N. Mahan, 1919-1920.

The present membership is 65 and would average about 65 for the past 10 years.

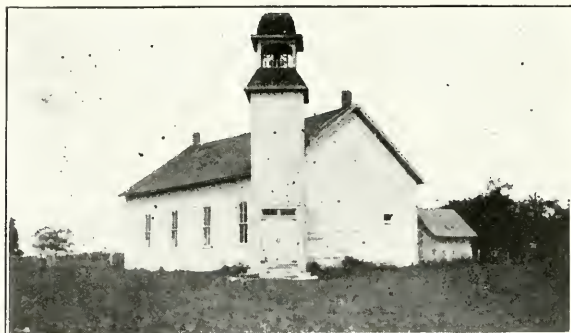
A. G. Coleman, Willow Hill, Ill., is the present clerk.



BERLIN CHRISTIAN CHURCH

Much of the history of this church has been lost. The date of its organization could not be found. The church building was, however, erected in 1892.

Several of our good ministers have been pastors of this church. The church has not had any pastor for the past year. In fact it has not been in a strong condition for some years. Rev. H. D. Catte was its pastor for 1918-19. Its present membership is very low and is reported about six. It has a fairly good church building and has a good territory from which to draw, but misfortune seems to hang over it.



BROCKVILLE CHRISTIAN CHURCH

The Brockville Christian Church was organized by Elder William Markwell in a school house, one-half mile east of Brockville, Ill., on the third Sunday in September, 1859, with eight charter members, as follow: Jacob Coleman, Frank Collingham and wife, Charles Trowbridge and wife, Holland Brock and wife, and Elizabeth Selby. After a time the school house became too small and a new log house 25x30 feet was erected at Brockville. This also proved inadequate, so a frame building 45x50 feet was erected. This house is still in use.

The following ministers have served the church as pastors: William Markwell, 1859 to 1876; M. G. Collins, 1876-1878; John Wade, 1878-1880; Daniel Foster, 1881-1882; John Wade, 1882-1883; Daniel Foster, 1883-1884; Jesse Parr, 1884-1886; M. V. Hathaway, 1886-1890; Pleasant Wade, 1890-1892; Thomas Wade, 1892-1896; George Mitchel, 1896-1897; Thomas Wade, 1897; J. J. Douglas, 1897-1898; A. O. Jacobs, 1898-1903; Thomas Wade, 1903-1904; H. D. Catt, 1904-1906; J. M. Bradbury, 1906-1908; Pleasant Wade, 1908-1909; J. L. Manley, 1909-1911; M. V. Hathaway, 1911-1913; W. T. Paul, 1913-1915; R. J. Ellis, 1915-1916; Lloyd Reich, 1916-1917; Charles N. Mahan, 1917-1919; Florence Scarber, 1919.

The following ministers began their ministry as members of this church: Frank Cottingham, W. Strader, J. E. Stretcher, Harvey Ransford, Charles Halterman and Sister Debra.

The present clerk is Mrs. Mary Halterman.



CLAREMONT CHRISTIAN CHURCH

The Claremont Christian Church was organized in 1914. The first services, however, were held January 3, 1914. The present church building was erected in 1913-1914. There were 30 charter members.

The ministers who have served this church are as follows: Rev. J. A. Tracy, 18 months; Lloyd Reich, one year (1915); J. A. Tracy, one year (1916). Then the church was without a pastor for one year. Frank Patton, one year (1918); W. T. Paul, one year (1919-1920).

The membership of this church has also been reduced. It now numbers only about 22. This is the story of so many churches, and why is it?

The present clerk is Mrs. A. M. Tracy, Claremont, Ill.



FAIRVIEW CHRISTIAN CHURCH

The Fairview Christian Church was organized in 1891 by David Hatfield, and is located seven miles northwest of Newton, Ill.

The following ministers have served the church as pastors: Hattie Steward, 1891 and 1892; J. A. Tracy, 1893-94-95-96 and 1897; S. Price, 1898-99; Thomas Wade, 1900-01; J. M. Bradbury and W. T. Paul, 1905; Rev. Underwood, 1911. There were four years during which there were no regular services. G. R. Hammond served two years, 1915-1916; Homer Catt, 1917; Mrs. Florence Scarber, 1918-19; Walter Fasnacht, 1920.

S. Price and Walter Fasnacht began their ministry as members of this church.

A union Sunday School is held in the church the year round.

Mrs. Otto Cunefare is the church clerk. The present membership is 21.



THE FREEDOM CHRISTIAN CHURCH

This church was organized December 3, 1892, by Rev. J. A. Shepard. It is located five miles southwest of Noble, Ill., and is known as the Freedom Christian Church.

The following ministers have served as its pastors: W. T. Paul, R. J. Ellis, Llyod Reich, J. F. Brooks, J. A. Tracy, Lloyd Reich, John Harper (two years). The church, since its organization, has never been without a pastor.

Rev. Cora Truitt began his ministry when a member of this church.

Our present membership is 86. In 1910 we numbered 31; in 1911, 31; 1912, 30; 1913, 20; 1914, 30; 1915, 30; 1916, 19; 1917, 19; 1918, 19; 1919, 86.

We keep our Sunday School open the year round. Edney Zier, Noble, Ill., is the church clerk.



THE GREENUP CHRISTIAN CHURCH

The Greenup Christian Church was organized in 1910, with Elder Price and Elder Jacobs as organizers, and with others as helpers. It was organized in the old Universalist Church building, which had been leased for a term of 10 years by Elder Price. The church grew rapidly for a season. Rev. S. Price was the pastor, and a revival that shook the town religiously was held by the pastor. More than 60 converts were added to the fold, but the wolf crept into the pen and soon this splendid flock was so divided that it ceased to operate. Several attempts have been made to revive it, but the wolf has such complete possession that each effort at reviving has proved a failure.



GLEN WOOD CHRISTIAN CHURCH

The Glenwood Christian Church was organized in 1892, but the present church building was built in 1886.

The following ministers have served as pastors during its history: Revs. W. H. Ransford and George Mitchell, who were largely instrumental in the organization and early history of the church; then followed R. A. Dunlap, Rev. Brewer, Rev. McMullen, Rev. T. H. Wade, Rev. Lewis, Revs. Pleasant Wade, J. M. Bradbury, H. D. Catte, Florence Searber, and J. H. Tracy in 1918, who is the last pastor. Since then the church has not had any regular services.

The church building is somewhat run down and only five or six faithful ones remain to tell the story.

One sister said, "Wolves have crept into the fold and destroyed the flock."



GRAND PRAIRIE CHRISTIAN CHURCH

On the 26th day of December, 1847, a church was organized in the home of John York by Elder William Hoel and Nathan Wood, with four charter members: William Hoel, Elizabeth Hoel, Rachel Boyd and Martha York. It was some times called "Eaton Church," but was better known as the Grand Prairie Christian Church.

While the first church was being built meetings were held at the York home. This early church was built some 50 feet east of the present edifice. With the four members the church continued for some years, but few meetings were held. Then again, April 26, 1873, the church was reorganized by the help of Elder M. G. Collins.

Pastors who labored in the early history of the church were: Bro. William Hoel, Shoemaker, McKinzy, Henry Graves, Nixon, Clark, John Tracy and John R. Wright.

Starting with the second organization, of 1873, we have the names of Bro. Collins, M. V. Hathaway, George Bowery, Zedoe Pearce, Hattie Stewart and A. Love. M. V. Hathaway serving the longest time of any one, his pastorate being nine years.

In the year 1892 the present structure was built and it is called and known as the Grand Prairie Christian Church. Pastors who labored in this church were M. V. Hathaway, I. M. Hoel, A. H. Bennett, J. J. Douglass, John Tracy, Thomas Wade, J. B. Littell, Samuel Price, J. M. Bradbury, G. R. Hammond, J. J. Beisiegel, J. W. Campbell, and J. L. Carter. The first time the Southern Wabash Christian Conference visited this church was in the early 50's; the last was 1916.

M. V. Hathaway is the only name we have of any minister who was ordained at this place; also, there has been ordination services for the deacon's office. Meetings have been held only once a month, with about two weeks' revival each year. But for the next church year, 1920 and 1921, there will be preaching twice a month by Bro. J. L. Carter.

The Lord being our helper, we expect to continue to grow in His cause.



HUNT CITY CHRISTIAN CHURCH

The Hunt City Christian Church was organized in the year 1893, in a building in town, the church being built about one year later. Some of the charter members were J. W. Brooks and wife, Mr. and Mrs. Hiles, John Hiles, Perry Hiles, Allen Hiles, Ella Chapman, Edgar Turnipseed.

The membership has grown, till at the present time it is near 100. For some time the struggle was a hard one, Bro. Plunkett acting as pastor for the first three years without pay. The first members, with Bro. Plunkett, went to the timber and sawed logs to build the church.

Some of the other pastors who came to the rescue in the first years of its existence were: Bro. Mitchell, Bro. A. O. Jacobs, the records being lost up to 1905. But those serving as pastor from that time were: 1905-06, Bro. Plunkett (was again called as pastor); 1907-08, John Tracy; 1908-09-10, J. J. Beiseigel; 1910-11, J. M. Plunkett. In 1912 we were without a pastor. 1913-14-15, A. H. Bennett; 1915-16-17, R. J. Ellis. Part of 1917 W. M. Campbell was pastor, Bro. R. Burnell finishing out the year, and was pastor during 1918. The church was greatly built up under the ministry of Bro. Burnell. Then J. E. Fry was called as pastor, 1918 to 1920.

The church has in connection the Sunday School and Ladies' Aid Society, all located in the little village of Hunt.

HARDINSVILLE CHURCH

The Hardinsville Church was organized some 30 years ago under the labors of Elder Hathaway (I think) at the Shew Fly school house, northeast of Hardinsville.

Twenty-eight years ago Revs. Thomas and P. Wade held a meeting at Hardinsville, received several members and the little band moved into Hardinsville and worshipped with the Disciples of Christ. But this did not prove very agreeable, so in a few months they built a splendid building of their own in Hardinsville, where they were the leading church in the community for several years. Then adversity set in and the church gradually died out.

During its history some splendid work has been accomplished. One of our great preachers came from that plant, namely, Dr. J. J. Douglass. To say the least, Hardinsville Church has been a valuable asset to the cause. The building is soon to be sold.

HOPEWELL CHRISTIAN CHURCH

This church was organized in 1906 by Revs. S. Price and A. O. Jacobs, with 16 charter members.

The following ministers have served the church as pastor: Revs. S. Price, F. G. Bell, W. T. Paul, J. M. Bradbury, T. H. Wade, William Campbell and H. D. Catte.

The building formerly belonged to the Baptists, but was bought by our people and converted into a Christian church.

Its membership at present is somewhat reduced, so that they do not feel able to support or pay a pastor for even one-fourth time. It is no wonder that churches die. Pastors can scarcely get acquainted in twelve visits in the year. By the time the second year comes around the church desires a new man because the former one has not brought results. How could he when the church would not give him a chance?



THE HIDALGO CHRISTIAN CHURCH

The Hidalgo Christian Church was organized July 31, 1844, by Thomas Mattox, with William Hoel assisting, and was called Crooked Creek Church. This church became a member of the Southern Wabash Illinois Christian Conference in 1844, and was the second protestant church organized in Jasper County. There seems to have been an organization in October, 1842, by a minister from Lawrence County and John Laws, charter members being Charles Kilgore and wife, William Hutson and wife, Cyrus Andrews and wife, and Isaac Brooks and wife. But no record was kept of it.

After the death of Bro. Kilgore, in 1845, the meeting was moved to the home of William Hutson, in January, 1846. From there to the Hutson school house. Then to Hidalgo, December, 1891. And in 1892 or 1893 the church voted to change the name from Crooked Creek to Hidalgo Christian Church and have it so represented at the conference.

There was a Christian church organized at Rose Hill in 1880 and united with this church in October, 1881.

The church has received over 600 members, and the following ministers have been pastor of the church: Thomas Mattox, 1844-46; William Hoel, 1847-48; Judson Andrews; Reuben Mathney; Austin Hutson; W. P. Andrews, 1851-53; Reuben Bates, 1854-56; William Markwell and J. Wade, 1857-58; Steven J. Williams, 1860-61; William Markwell, 1862; John Wade, 1863-66; J. H. Markwell, 1867; M. G. Collins, 1868-71; John Wade, 1872; M. G. Collins and Markwell, 1873; John Wade, 1874-75; William Robinson, 1876; Daniel Foster; Thomas Chapman; J. M. Carmean; J. A. Tracy; P. Wade; I. M. Hoel; 1891-93; Rev. Mitchel, 1895; Rev. Grey, 1896; Rev. Bosworth, 1897; M. J. Harrington, 1898; I. M. Hoel, 1899-1901; J. L. Wright, 1902; J. J. Douglass, 1903 to May, 1909; J. J. Beisieggle, May, 1909, to October, 1910; J. M. Bradburry, 1910-12; G. R. Hammond, October, 1912, to May, 1913; W. H. Shaw, May, 1913, to October, 1913; R. J. Ellis, October, 1913, to 1916; Lloyd Reich, October, 1916; G. W. Shepherd, October, 1917-18; R. J. Ellis, October, 1919, and 1920.

Those starting in the ministry from this church were Austin Hutson and William Markwell.

The present membership is 132, and has averaged about this for the past 10 years.



LIBERTY CHRISTIAN CHURCH

The Liberty Christian Church was organized May 1, 1870, by Rev. S. L. Cheek, and is located at Wynyoose, Ill.

The present membership is 21. In 1910 the membership was 40; in 1911, 37; in 1912, 29; in 1913, 29; in 1914, 30; in 1915, 37; in 1916, 37; in 1917, 37; in 1918, 30; in 1919, 21.

The ministers who have served our church as pastor are: J. M. Carmean, 1908; W. T. Paul, 1909-10-13-14; Rev. Anderson, in 1916-17; Rev. A. Land, in 1918; Rev. W. T. Paul, 1919. No pastor in 1920.

Our church record is very incomplete, as the old church book has been torn up and the new one has not been fully kept. At present our church is very weak.

We have an auxiliary society called "The Helping Hand." Our clerk is Ethel Rule.

Rev. George McKinney began his preaching while a member of our church.

MT. GILEAD CHRISTIAN CHURCH

The present church was organization in ———. The present church building was erected in 1890. Before the present organization, there was an organization which held its meetings, at first in "Hog Heaven" school house, then in their new church building which was called "Coon Kingdom."

The pastors of the present church organization have been Revs. H. D. Catte, J. M. Carmean, Pleasant Wade, T. H. Wade, J. H. Tracy, R. J. Ellis, J. M. Bradbury, E. C. Geeding, Rue Burnell, A. O. Jacobs, Elijah Scarber, 1899.

The present membership is 194 and has averaged about that number for the last few years. Mt. Gilead is one of our strong country churches.

MT. OLIVE CHRISTIAN CHURCH

The present Mt. Olive Church was organized in 1893 and built its present house of worship in 1895. Before the present organization which held its meetings for a number of years in Kickapoo school house and afterwards in a log church, where the present church stands.

Some of the ministers who served the first organization are Revs. Reuben Matheney, J. Wade and Shephard. Those who have served the present organization are Revs. W. T. Paul, John Frederick, A. O. Jacobs, S. Price, C. N. Mahan, Donald Vint, H. D. Catt, E. J. Ransford, Pleasant Wade, J. A. Tracy, John Harper.

For the past 10 years the membership of the church has ranged about from 20 to 14. The pastor for 1919-20 was Donald Vint, and the present clerk is R. E. Melton, Casey, Ill. The church is located about six miles southwest of Martinsville, Clark County, Illinois.



MT. ZION CHRISTIAN CHURCH

The Long Point Christian Church was organized by Reuben Matheny and James Eveland, May 24, 1846, at the residence of James Eveland. The church is now known as the Mt. Zion Christian Church, having changed its name in 1871. It is located five miles southeast of Greenup, Ill.

The following ministers have served it as pastors: W. N. Markwell, 1875; John Wade, 1876-77-78; W. M. Robertson, 1879; M. V. Hathaway, 1885-87; J. A. Tracy, 1888-89; M. V. Hathaway, 1890; John Wade; J. M. Plunket, 1891, 1906, 1897, 1898; Thomas Wade, 1892; M. V. Hathaway, 1893, 1904, 1905, 1906; H. D. Catte, 1894; G. E. Mitchel, 1895-96; H. D. Catte, 1895-96-97; Samuel Price, 1898-99; A. O. Jacobs, 1900-01; J. L. Wright, 1902; J. A. Tracy, 1903; Rev. Brown, 1909-10; Rev. Tom Wade, 1911-12; Rev. Shaw, 1913; J. J. Beisiegel, 1915, 1919-20; Rev. Anderson, 1916; Rev. G. R. Hammond, 1916-17-18; S. Price, 1919-20.

The following ministers began their ministry as members of this church: James Eveland, William Robertson, John Wade, William Markwell, William Strodes, Pleasant Wade, D. A. Ryan, Husk Markwell, Arthur Eveland, J. L. Wright, Ernest Coble, William Campbell, Walter Kitchen, W. T. Paul, S. Price.

This church numbers now about 140; has a good house of worship, an evergreen Sunday School. Ira Roan is the clerk.



NEWTON (ILL.) CHRISTIAN CHURCH

The Christian church at Newton was organized at the home of Dr. and Mrs. Allen, March 18, 1883, with eight members. The organization was the result of a meeting held by Bro. Albert Godley and A. R. Heath. Our church is located at Newton, Ill., and is known as the first Christian Church. Two of the charter members are still living.

The record of pastors that I can find is as follows: R. L. Amber, 1892; D. B. Atkinson, August, 1892, to September, 1893; R. L. Amber, 1893 to 1894; G. D. Lawrence, 1894 to 1895; I. M. Hoel, 1895 to 1901; E. M. Harris, 1901 to April, 1902; C. B. Hershey, 1902 to 1904; A. O. Jacobs, 1904 to 1909; J. J. Beisiegel, 1909 to 1910; A. O. Jacobs, 1910 to 1915; E. C. Geeding, 1915 to 1917; Florence Scarber, 1917 to 1918; A. H. Bennett, 1918 to 1919; C. M. Rhodes, 1919 to 1920.

I do not think that the church has ever been without a pastor for an entire year. J. M. Carmean and J. M. Bradbury have gone from our church as ministers.

We have about 130 members on roll. Membership in 1910 was ???; 1911, was 191; 1912, was 202; 1913, was ???; 1914, was 200; 1915, was ?—; 1916, was —; 1917, was 129; 1918, was 144; 1919, was 140.

We have Sunday School, Christian Endeavor, Ladies' Aid and a Missionary Society. Mary G. Mann is the church clerk.



NEW HOPE CHRISTIAN CHURCH

This church was organized February 12, 1904, by Rev. H. D. Catte. It is located at Walla Walla, Cumberland County, Illinois. The name of the church is New Hope Christian Church.

The ministers who have served this church as pastor are: H. D. Catte, 1904-06; S. Price, 1906-07; J. M. Carmean, 1907-08; H. D. Catte, 1908-09; Rev. Brown, 1909-10; B. P. Wade, 1910-11; Thomas Wade, 1911-12-13-14; Rev. Powell, 1914-15; P. O. Anderson, 1915-16; G. R. Hammond, 1917-18; J. A. Tracy, 1918-19; A. H. Bennett, 1919-20.

This church was without a pastor a part of 1916 and 1918. It has a present membership of 53. The church building is comparatively new and in good repair. It maintains a Sunday School.

The clerk is Gertie Kimble, Greenup, Ill.



OBLONG CHRISTIAN CHURCH

The Oblong Christian Church was organized February 29, 1904, by Rev. J. B. Littell. The church building is located in the eastern border of the city of Oblong, Ill., and is known by the name of the First Christian Church.

The following pastors have served this church: 1905-1906, Rev. S. Price; 1907-1908, Rev. A. O. Jacobs; 1909-1910, Rev. J. A. Tracy; 1911, Rev. S. Price; 1912, Rev. F. G. Bell; 1913, Rev. Wolf was pastor for four months. Since 1913 the church has been without a pastor, except that Rev. J. A. Tracy served the church for three months in 1918.

The present membership is, perhaps, 18 or 20. For the past 10 years the church membership would not average over 25.

When the church has regular preaching it has a Sunday School and Ladies' Aid.

There are still a faithful few who are loyal to the principles of the Christian Church. The clerk is Mrs. Mary Robinson.



OLNEY CHRISTIAN CHURCH

The Olney Christian Church was organized under the State Evangelistic Association, August, 1909. Rev. G. D. Lawrence, then state evangelist, held a meeting, lasting several days, in the old Baptist Church, and gathered the names of 50 resident members in Olney—members of the Christian church elsewhere. A few weeks later Elder E. D. Hammond was called as the first pastor. The services were continued in the Baptist building for a year, and then moved to the Odd Fellows' Building, until the church home was built, in 1911. Under his administrations quite a number of members were added to the church roll.

While in the Baptist building, the young church entertained the State Conference, during which session quite a number of the denomination's most distinguished men were present.

In the Fall of 1911 the beautiful church was dedicated, but with a heavy debt. For years the debt has hung over the building and at times seriously impeding the progress of the work.

Elder Hammond did some splendid work during his pastorate. At the resignation of Elder Hammond, Rev. Horace Mann, of Rifle, Colo., was called, and he did splendid work. After 18 months of service Bro. Mann resigned the work.

Rev. Baird of the Congregational Church then supplied a few months, after which Alvin O. Jacobs, president of the conference, took charge (October, 1915) and has continued since.

The debt is cut to less than \$800.00; more than a hundred new members have been added to the church roll. During the past year the Forward Movement was introduced in the church, which has proved to be a great blessing. Up to this year the total benevolences had never gone beyond \$60.00 in a year. This year, under the Forward Movement, this fund will total almost \$500.00.

While it is the youngest church in the conference, it stands at the top of the ladder in Sunday School work, with the largest average attendance.

Five years ago the church's part on pastor's salary was \$300.00. Next year its part is to be \$1,000.00, with a good prospect soon to be self-supporting.

PLEASANT VIEW CHRISTIAN CHURCH

February 11, 1872, the following persons met at the Rich Woods school house, located about five miles southeast of Palestine, Crawford County, Illinois: T. G. Roberts, Harrison Gannon, William Fields, John L. Watt, A. C. Crawford, Anna Crawford, Ellen Haldren, David Roberts and Elwood Roberts, with Elder McKinzie of Merom, Ind., as chairman, and organized a Christian church.

T. G. Roberts and Harrison Gannon were the first deacons chosen, with William Fields treasurer and John L. Watt clerk. H. H. Graves, John Robison and Matthew Collins supplied the church until November, 1873. Rev. J. R. Wright accepted the pastorate of the church and served the church for 11 years.

January 10, 1874, the organization was moved to the Green Hill M. E Church, where it remained, with the following pastors, until 1900: Oscar Brand, John Tracy, A. H. Bennett, M. D. Wolfe, G. D. Lawrence, I. M. Hoel and J. J. Douglass.

In the Winter of 1899 and 1900, Revs. J. J. Douglass and I. M. Hoel held a very successful meeting, and at the close the church decided to build a new house of worship. This new church was dedicated in July, 1900, and was served by J. J. Douglass, A. H. Bennett, W. A. Freeman, J. B. Littell, J. T. Phillips, J. L. Manley, Dr. O. B. Whitaker, S. Price, E. D. Hammond and I. M. Hoel, until March 23, 1917, when the church building was destroyed by a cyclone.

On Thanksgiving Day, 1918, a new church building was completed and dedicated, at a cost of \$11,000, and at the present time is the most modernly equipped rural church building in Crawford County. Rev. Lloyd Reich has pastored the church for the past two years, and Rev. S. Price of Greenup, Ill., is the present pastor.



PLEASANT VALLEY CHRISTIAN CHURCH

Pleasant Valley Christian Church was organized in 1893 by W. H. Ransford. It is located six miles southeast of Willow Hill, Ill., and six miles southwest of Oblong, Ill.

It has been served by the following pastors: 1893 and 1894, W. H. Ransford; 1895, H. D. Catt; 1896 and 1897, W. H. Ransford; 1898 and 1899, D. H. Hatfield; 1900, 1901, 1902, 1903, S. Price; 1904-1908, P. Wade; 1909, H. D. Catta; 1910, S. J. Hughes; 1911, W. T. Paul; 1912, W. T. Paul; 1913-1914, W. H. Shaw; 1915-1916, G. W. Reid; 1917-1918, William Land; 1919, S. Price.

The present membership is 56. In 1910 the membership was 55; 1911, 57; 1912, 65; 1913, 65; 1914, 75; 1915, 74; 1916, 79; 1917, 64; 1918, 55; 1919, 40.

This church is located in a rural district, closely surrounded by other churches of various denominations. It has a small territory. The church building has burned once, but immediately rebuilt. It has always carried its own financial burdens without outside aid. While at times we did not feel able financially to hire the best talent, we are proud to say we have always met our financial obligations, always have Sunday School the year round, keep our church building in good repair and as members are striving to do the Lord's work.



PORTERVILLE CHRISTIAN CHURCH

Porterville Christian Church was organized March 19, 1882, by Rev. Reuben Matheny, after preaching a series of three discourses. The organization was composed of the following named persons: Joseph Hoel, Sophia Hoel, Amanda (Hoel) Fields, Julia Markwell, Caroline McLain, A. J. Newlin, Laura Newlin and Mary (Hoel) Stewart, of whom five are still living. The Porterville church was built in 1896 and is located at Eaton, Ill.

The present real membership is about 100 and has averaged about that number for the past 10 years.

The following ministers have served the church as pastor: Reuben Matheny, 1882-83; John Tracy, 1884-85, 1887, 1911; Mrs. Garwood, 1888; M. V. Hathaway, 1889-90-91-92-93, 1901; I. M. Hoel, 1894-96, 1899-1900; F. Wade, 1897-98; A. O. Jacobs, 1902-1903, 1910; J. B. Littell, 1907; R. J. Ellis, 1908-09; W. H. Hendershot, 1912; William Campbell, 1913-14; Morton Lamb, 1915; C. B. Hershey, 1916; S. Price, 1917-18; G. W. Shepherd, 1919; Levi J. Carter, 1920.

The clerk is Rhea Rhodes, Eaton, Ill.



THE RAEFTOWN CHRISTIAN CHURCH

The Raeftown Christian Church was organized in March, 1901, by Rev. Pleasant Wade, located four and a half miles east of West Liberty, Ill.

At present the real membership is about 30.

The following ministers have been pastors of this church during the years designated: P. Wade, 1902-03; A. O. Jacobs, 1904; T. Wade, 1905; D. Vint, 1906; P. Wade, 1907-08; A. O. Jacobs, 1909-10; A. H. Bennett, 1911; Rev. Burnell, 1912-13-14; J. J. Beisiegel, 1915; Lloyd Reich, 1916; Charles Mahan, 1917-18-19; Mrs. Scarber, 1920. This church has not been without a pastor since its organization.

Its membership for the past 10 years ranges as follows: 1910, 50; 1911, 50; 1912, 45; 1913, 45; 1914, 44; 1915, 44; 1916, 40; 1917, 25; 1918, 35; 1919, 30. It maintains a Sunday School.



SANDY CREEK CHRISTIAN

The Sandy Creek Christian Church was organized September 26, 1857, by John H. Wade and William Markwell, and was reorganized in 1862. It is located about seven miles west of Newton, Ill.

The following ministers have served the church as pastors: A. H. Bennett, J. M. Bronen, J. A. Tracy, J. B. Littell, W. T. Paul, L. M. Hale, A. O. Jacobs, J. M. Carmean, M. V. Hathaway, H. D. Catt, J. J. Beisiegel, Lloyd. Reich, G. R. Hammond, A. H. Bennett and Byron Higgins.

The present membership is about 40 and maintains a union Sunday School. The clerk is Earl Bowen, Newton, Ill.



SOUTH BEND CHRISTIAN CHURCH

South Bend Christian Church was organized in 1868, by J. C. Hughes with 12 members, services being conducted in a school house for several years. About 1889 a church was built; in 1895 this house was considered too small so the present house was built at that time.

Pastors having charge since organization are: 1, Rev. J. A. Shepherd; 2, Rev. James Wright; 3, Rev. John Tracy; 4, Rev. H. D. Catt; Rev. P. Wade, Rev. George Mitchell, Rev. Thomas Wade, Rev. H. D. Hatfield, Rev. W. T. Paul, Rev. John Frederick, Rev. Harry Wolfe, Rev. E. C. Geeding, Rev. Lloyd Reich, Rev. G. R. Hammond, Rev. J. M. Carmean.

Present membership is 40. The location of this church is in Jasper County, Illinois, about seven miles east of West Liberty.



SUGAR CREEK CHRISTIAN CHURCH

The Sugar Creek Christian Church was organized by Elder William Ramsey in 1850. It is located three miles west of Olney, Ill.

The ministers who have served this church as pastors are as follows: Steven Cheek, 1860 to 1880; Rev. J. Wright, 1880-1882. No services, 1882-86. Jesse Parr, 1886-89; J. M. Carmean, 1889-91; A. H. Bennett, two years; J. B. Littell, four years; R. J. Ellis, three years; E. C. Geeding, two years; Rev. Wolf, one year; Lloyd Reich, one year. Without pastors, 1918-19.

Our present membership is 64, about one-half active. After 1880 there were no services held, the old house went down until it was unfit for services. In the Autumn of 1886, Rev. Jesse Parr, then preaching for the Sumner church, came and held services in the school house, reorganized the church and erected the present building, which was dedicated to the service of God January 15, 1888.

At present we have no pastor but hope to have one next year, 1920-21. We have a good Sunday School.

Mrs. L. Bitebenner is the church clerk.



SUMNER CHRISTIAN CHURCH

The Sumner Christian Church was first organized February 1, 1860, by Elder Daniel Griffin of the Miami, Ohio, Christian Conference. The church was organized with 27 charter members, of whom 15 belonged to the "Judy" family, all the officers of the church bearing that name. One of those members, Mrs. Philo Bell, Sedalia, Mo., is still living.

The church was again organized by M. G. Collins of the Southern Wabash Illinois Christian Conference. There were at this time 60 members, but the number kept increasing until there were 111 members, in the year of 1882. The church has had, to the present date, about 20 pastors, the minister at the present time being Rev. John Harper. The maximum number of members in the church at any time was about 170. The present membership is 100, and we are progressing very nicely under the present pastor and leadership.

We are hoping to have a new building in the near future, probably by this time next year. The building we are using at the present was the first church building erected in Sumner. There are four other denominations in the city and they all met in our building to make plans for their organizations. We feel proud to know that we have the mother church.



HISTORY OF THE TRIMBLE CHURCH

During the Winter of 1870 and 1871, 46 years ago, a United Brethren preacher named Brock, assisted by Jimmie Simpson, who lived on the farm now owned by Mrs. Reude, a member and preacher of the United Brethren Church, began a protracted meeting in the old school house which stood east of the present building, and which meeting continued for several weeks and resulted in great good. More than 50 people were converted and a United Brethren Church was organized. The congregations were too large for the school house and plans were made to have a building that would accommodate the people. An acre of ground was donated by George Ferguson, Sr., off of the southwest corner of his farm. This ground was covered with a thick growth of hazel brush and small oak saplings. The contract for the building was taken by Thomas Correll. All of the sills, beams and rough timbers were hewed out by hand, and the shingles were home-made.

The house was ready for dedication in November, 1872. Everyone in the community was willing to work and to give, and if I am not mistaken the building was free from debt at the dedication. There was such a good feeling among the people, and they had worked together so willingly, that it was easy to decide to name the new building the Harmony United Brethren Church. Much, if not the greater part, of the financial condition was due to the labor of Uncle Jimmie Simpson, as he was familiarly called by everyone. He had a large family to support and worked on the farm during the week and preached at night and on Sunday. His family are all gone and the only one living near here today to listen to words of praise for his untiring zeal in his Master's work is his grandson, Ed Simpson, of Science Hall.

The church continued to flourish and many members were added, until the Winter of 1874, when the lodge of the National Grange was organized at the Science Hall school house. This Grange movement appealed to the farmer more than any other class of people, and they joined by the score. The meetings of the Grange were not open to the public and many who joined did not know that it was against the rules of the United Brethren Church for their members to belong to a secret organization. The local preacher could not handle the situation, so he waited until the quarterly meeting was held and the presiding elder arrived. The case was taken to the higher powers and it was decided that the members who had joined the Grange would have to withdraw or their names would be taken from the church roll and

the hand of church fellowship be withheld from them. They chose the Grange, and Thomas Correll, A. N. Correl and William Wilson were among those who withdrew from the church.

It was a death blow to the United Brethren Church in this place, and they could not support a preacher, and the church ceased to meet. Then the Methodist, who preached at Robinson in the forenoon and at Hutsonville at night, decided to take up the discarded post, so a preacher named Massey stopped off on his way to Hutsonville and preached at 3 P. M. Austin Gordon and wife, who owned the farm where John Apple now lives, were members of the Methodist Church and were very anxious to have an organization here. So the arrangements were made and a Methodist church was organized with 30 members. The next preacher was named Mabray and he was far above the average preacher. He saw advantages of a church here and set



REV. J. R. WRIGHT

a time for a protracted meeting. The Sunday night arrived and the house was filled to overflowing—the time was ripe for a great meeting. After the opening exercises Bro. Mabray arose and said that he was more sorry than he could express but that the presiding elder had decided that they must concentrate all their power at Robinson, for with the coming of the railroad there would be many wicked people who would take advantage of the boom that would come to Robinson, and it stood the church in hand to work there and let these points go. The people were so disappointed and ceased to take interest after we were refused a protracted meeting.

Austin Gordon, the class leader, died suddenly, and the church gradually went down. Then there were several years when there was no organized church. The building was not cared for because the United Brethren owned it and talked of moving it to Robinson. Finally delegates from the neighborhood met with the United Brethren Conference at Robinson and stated to them that this house was built by the people, under the care of the United Brethren denomination, and as the church had ceased to exist they were asked to relinquish their claim, which they did, and the building was repaired and John R.

Wright, who lived at Lawrenceville and had charge of the Christian Church at Grand Prairie, was invited to stop off and preach here on Saturday at 10 A. M. while on his way to Grand Prairie, where he presided at the 2 P. M. business meeting.

This was in the Spring of 1878 and these meetings continued until September 12, 1880, when the present church was organized with six charter members. Thomas and Susan Correll, Needham Wilson, Lena Trimble McKee, Martha Trimble Pearce and Sarah Acord, Thomas Correll and Needham Wilson were elected deacons. Mr. Correll served as long as he lived and Mr. Wilson until he moved to Arkansas, in 1885. Martha Trimble Pearce was the first clerk and continued to



CHARTER MEMBERS OF TRIMBLE CHRISTIAN CHURCH

serve until September 13, 1884, when Minnie Correll Lowe was elected. Bro. Wright resigned his work here in September, 1882, and took charge of the work at Newton. Bro. Hathaway was elected pastor in 1882 and served the church faithfully until the year 1885, when he resigned and J. A. Parr of Merom began his work, which continued for two years.

Bro. Parr preached some wonderful sermons. One I especially remember from the text "What will a man give in exchange for his soul." A number were added to the church at that meeting. There were 79 members at the close of Mr. Parr's work and 20 cents in the treasury.

The next pastor was Mrs. Garwood. She was the salt of the earth that had not lost its savour. She held a protracted meeting during the Winter of 1889 and 1888, which was the greatest in length, widespread interest and ingathering to the church that has ever been held in this house. She was followed by G. W. Lawrence, R. L. Amber, J. W. Bolten, I. M. Hoel, A. H. Bennett, J. J. Douglas, D. H. Hatfield, D. B. Atkinson, W. A. Freeman, H. G. Rowe, C. B. Hershey, Donald Boatright, J. J. Beisiegel, M. S. Campbell, J. H. Anderson, J. F. Brooks.

R. J. Ellis is the present pastor. We have about 100 active members and a good Sunday Schol at this date, October 13, 1920.

A SILVER ANNIVERSARY—QUARTER CENTENNIAL OF THE TRIMBLE CHRISTIAN CHURCH

A Reunion of God's People—Which Gave Evidence of Christian Love and Unity

Some years before the construction of the railroad, following which the station and town of Trimble, named for Judge Trimble, the land owner, there was a meeting house, known as "Harmony United Brethren Church," the deed for the ground specifying that the house should be free to the use of any religious denomination when not occupied by the Brethren. The removal of some members, the death of others, caused discouragement and apathy, until the organization was abandoned.

In the latter part of the 70's some of the young theological students from Union Christian College at Merom came over and preached occasionally. Rev. J. R. Wright held a meeting there in the early part of September, 1880, and on the 12th of September a church organization was formed with six members, as follows: Needham Wilson, Thomas Correll, Susan Correll, Sarah Acord, Lena Trimble and Martha Trimble. Wilson and Correll were elected deacons, and Miss Martha Trimble church clerk.

At different times there were revival efforts and the number was added to, so that at the present time the number has reached 390. Of these there are now on the church rolls 136, the records showing 47 deaths in the 25 years, the other losses being by removal, falls by the wayside, etc.

The building having fallen into the control of this church organization by occupancy and general consent, it was decided that it should undergo a general reconstruction and improvement. Some \$400 was raised for this purpose, and a new floor, new and modern windows, a vestibule and belfry with a bell, an alcove and platform for the pulpit added to the rear, the walls papered, repainted inside and out, with new seats to be added, was the work of improvement.

With these improvements completed, it was determined to have the quarter-centennial anniversary celebration, which took place Sunday, with the preliminary services, opening the Wednesday evening previous, and continuing each evening previous to Sunday. The Argus editor had the pleasure of being present on Sunday. The exercises were of a most interesting and impressive character, consisting of song service, scripture reading and a service of prayer by each former pastor present. These were J. R. Wright of Capron, Ill., first pastor; M. V. Hathaway of Trimble, second pastor; John M. Plunkett of Trimble; H. G. Rowe, Union City, Ind.; Charles B. Hershey, Merom, Ind., present pastor, and Rev. S. Bussard, who was pastor of the old United Brethren Church.

The reading of the church history by its first clerk, Mrs. Martha Trimble Pearce, of Chicago, from which we get such facts as herein are stated, was first preceded by the reading of some letters from ex-

pastors who were unable to be present. Among these letters read was one from a convert of the church, who afterward went to the college at Merom, and after obtaining his education became a minister of prominence, Donald Boatright, pastor of the First Christian Church, at Bangor, Me. The letter was one of much interest to all. There have been 15 pastors of the church since its organization, Rev. Hathaway, who yet lives in the vicinity, and is actively engaged in ministerial work, serving five years, doing much good work in the time. Another pastor, at different times, served six years. A good part of the time the church has been served by the theological students from the college at Merom. Of the six original members two are dead, Thomas Correll and Sarah Acord. The other four, Needham, Wilson and Susan Correll, of this vicinity; Mrs. Lena Trimble McKee, of Hymera, Ind., and Mrs. Martha Trimble Pearce, of Chicago, were present.

A sermon was preached by Rev. J. R. Wright, of Capron, Ill., the first pastor of the church, the subject being "Love," and it was a masterly effort, highly appropriate to the occasion, showing that the true embodiment of christianity was the godly principle of love, as shown by the Father of all, in the declaration of the text, that "God so loved the world that he gave His only begotten son, that whosoever believeth in him should not perish, but have everlasting life." The sermon throughout showed truly that "love is the fulfilling of the law," and that when it was in the hearts of the people that there was a heaven within.

The services were concluded, after a few appropriate remarks on the subject of giving by W. C. Pearce, of Chicago, with a silver offering. This amounted to \$76.77.

A dinner in the grove at the residence of John D. Trimble was a feature of the occasion, which was enjoyed by something over 200 persons. Two long tables were loaded with the good things that had been brought from the country, and supplied by those of the town. It was a regular feast, and the provisions were abundant for more than twice as many. In addition to this Mr. Trimble fed the horses of all who would have their animals put up—some 30 or 40. The liberality of the good people of Trimble and surrounding country is proverbial, and on this occasion it was witnessed with all the spirit of the good sermon of Rev. Wright.

There was a Sunday school mass meeting in the afternoon, which showed much interest in the good work of Sunday schools, and a service at the church again at night. The celebration will be an occasion long remembered by all, and will leave its impress for great good.



WHITE OAK CHRISTIAN CHURCH

The White Oak Christian Church was organized at No. 8 school house in Crawford County, Illinois, by Elder H. Graves, the first day of May, 1871, with following names as charter members: Rachel Randolph, L. B. Curtis, John Randolph, B. A. Randolph, Willis Knoblett, Catherine Knoblett, Sarah Parson, Mary Hubbard, George Stifle, Sarah Cooper, Lovy Salsbury, Debora Cox and Sarah Curtis.

It was known as the Christian Church on Willow Creek. In 1881 the meetings were held in No. 8 school house, the following year they were held in No. 1 school house. The present church edifice was erected in 1883, and November of the same year services were held in it and was dedicated by J. T. Phillips.

The new church building was called Curtis Chapel, and along in the 90's a sect called Mormons came in to the community and was given permission to hold services in the house, which brought about a general state of dissatisfaction, which came near breaking up the church; finally under the splendid direction of Dr. E. A. DeVore and others the Mormons were ousted. and the work revived. At this junction the name of the church was changed to White Oak Chapel. While the church has met with some very trying times yet it has been blessed with some good things. It has not only locally blessed the community, but contributed to the welfare of mankind elsewhere.

Mrs. B. A. Randolph, one of its staunch members, was president of the Woman's Home and Foreign Board of the conference to her memory the conference has done special honor. Rev. Fred Cooper of Iowa once lived in this community, and his mother is the only surviving charter member of this church; he himself being one of the denomination's leading men. Our beloved I. M. Hoel and wife were members of this church when he began his ministry; he has proved himself to be one of our true and faithful ministers of God. Deacon Thomas Musgrave and other members of the church have been well known in conference circles.

The present year, under the "Forward Movement," the church has made its greatest record for benevolences.

The church has had the following pastors: Elders Graves, M. G. Collins, Markwell, W. Robinson, George McKinney, J. Wade, Joel Myers, J. M. Plunkett, J. M. Brown, J. W. Bolton, D. A. Boatright, D. Gray, John Evans, S. Price, Thomas Wade, S. J. Hughes, J. A. Tracy, W. T. Paul, Wm. Campbell, R. J. Ellis, J. T. Brooks and the present pastor, Rev. Otto Crandalls.

* The longest pastorate is that of Rev. J. M. Plunkett, which was 14 years, 13 years of which was continuous. The other year, at a later period. Pevs. Price and Thomas Wade each served a period of three years.



WINTERROWD CHRISTIAN CHURCH

The Winterrowd Christian Church was organized June 3, 1888, by Rev. J. R. Wright. The church is located at Winterrowd and is called the Winterrowd Christian Church.

The following ministers have been pastors of the church: J. R. Wright, I. M. Hoel, D. A. Boatwright, Pleasant Wade, D. A. Hatfield, W. T. Paul, H. D. Catte, M. V. Hathaway, D. A. Ryan, George McKinney, J. A. Tracy, Samuel Hughes, W. T. Paul, J. M. Plunkett, G. R. Hammond, William Campbell, Harry Wolfe, G. W. Reed, W. I. Paul and C. N. Mahan.

One minister, Rev. P. S. Mahaney, began his ministry as a member of this church.

Our present membership is about 40. We have a comparatively new house of worship. Our church supports a good Sunday School. Our clerk is Mrs. Clara Mahaney.

SKETCH OF THE WOMAN'S HOME AND FOREIGN MISSION BOARD OF SOUTH WABASH ILLINOIS CHRISTIAN CONFERENCE

By Mollie Culver

This woman's board was organized October 7, 1892, at the Christian Church, Sumner, Ill., by Miss Jennie Page, Rev. A. H. Bennett and Rev. C. O. Brown. The following officers were elected:

President, Mrs. Barbara A. Randolph, Kibbie, Ill.; vice-president, Miss Viola Brooks, Newton, Ill.; secretary, Miss Mattie Kinney, Trimble, Ill.; treasurer, Miss Grace Waters, Heathsville, Ill.

In the Spring of 1893, Miss Jennie Page was employed as organizer and visited several churches, and organized a number of auxiliary societies throughout the conference but finally all became inactive and in 1898 Miss Orpha Adkison was sent out as organizer by the board and she organized several auxiliary societies, and revived some of the dormant ones, but only one, Porterville, reported in 1902.

Then the plan of having a church vice-president of missions in each church was adopted and in 1919 we have four societies with the two youngest, Sumner and Olney, most active.

The board has held its annual meetings with the conference, having only two hours given us, until the past ten years we have been allowed one afternoon and evening session.

We were favored by a visit from Rev. Kosheba of Tokyo, Japan. October 12, 1900, he being a student at Union Christian College, Mecom, Ind., and at a special meeting with Sumner Church, July 25 and 26, 1900, Mrs. Mina Kitamura of Tokyo, Japan, also a student of Union Christian College, gave very interesting addresses, and she also attended our mid-year meeting at White Oak Chapel, June 28, 1901, and gave inspiring talks.

Miss Jennie Mishler, our missionary at Porto Rico, gave the address October 9, 1908, at the Trimble Church.

Dr. A. D. Woodworth, missionary to Japan, gave addresses afternoon and evening, October 15, 1910, at the Bethlehem Church, and at our next session Mrs. A. D. Woodworth gave a fine paper on "Glimpses of Our Missions in Japan."

At the next session, Rev. Miss Frankie Keys gave an enthusiastic address on the "Power of the Gospel," followed by an interesting address by Rev. G. Sano, Japanese student of Union Christian College, whose subject was "The Need of a Christian College in Japan."

Rev. C. P. Garman, missionary to Japan, delivered a fine address October 15, 1913, at Porterville Church, and Dr. J. F. Burnett, secretary of the American Christian convention, also brightened this session.

The board voted to furnish four shares or \$100 of the salary of Rev. E. K. McCord, missionary to Japan, for the years 1913 and 1914.

Mrs. Alice V. Morrill, president of Woman's Foreign Missionary

Board, of the A. C. C., gave a very impressive address at the regular session with Hunt City Church, October 1, 1914.

Splendid addresses were given at the next session, October 20, 1915, at Bethlehem Church, by Dr. O. W. Powers, Home Missionary secretary of the American Christian convention, and Dr. J. J. Douglass.

A very interesting session was held at the Grand Prairie Church October 11, 1916. Rev. C. W. Kerst delivered an excellent address.

Special memorial services were held for Rev. M. V. Hathaway and Mrs. Barbara A. Randolph, and resolutions of respect were adopted:

At this session the board began a special fund to build a Barbara A. Randolph Memorial Chapel in Tokyo, Japan, as she was the first president of the board, and also honorary president since 1907 with Mrs. Mollie Culver as president, and at the last session, October 8, 1919, they set their goal to complete the fund. At the first of 1920 they, with friends, had sent in for this fund over \$1,150.

In 1917, at Freedom, Rev. E. K. McCord gave an excellent address on the foreign work. At this meeting our Woman's Board adopted Rev. E. K. McCord for 15 days to work in our conference.

In 1918, in connection with the conference, we met with Mt. Zion Church. Rev. S. Price gave a stirring address. An offering of \$31.61 in cash, and an additional offering of \$25.00 by Rev. J. L. Wright, were made for the B. A. Randolph Memorial.

Financial aid has been given Hardinsville, Oblong and Olney churches, and a memorial window was placed in the latter church, and aid has been given through the auxiliary societies to Franklinton Christian College and the Christian Orphanage, Elon, N. C.

As records previous to 1905 are not available, we can only report receipts to the treasury since that date, which is \$3,473.74.

The board has 71 annual members and 21 life members, with four auxiliary societies, with a membership of 96 adults and 12 young people, and cradle roll, life members 6 (to the Foreign Mission Board, of the A. C. C.), and 12 life members to the Home Mission Board of the A. C. C.

The work of the board was given in pageant form at the last session, October 8, 1919, at Olney church. In 1919 the work in pageant form was followed by a mission sermon by Dr. C. B. Hershey, president of Union Christian Church, followed by a fine, short address by J. F. Burnett, who made an appeal for missions, and which resulted in an offering in cash and pledges of \$237.00.

Owing to failing health, Mrs. Culver retired from the chair, having filled that capacity since 1907, and Miss Jennie C. Page was elected the new president.

The goal for this board for 1920 is as follows:

1. Double finances (\$556.60) last year's.
2. Double intercessors (34 now).
3. Ten per cent. increase in members.

4. Double the number of missionary societies, or four new ones.
5. Five new subscriptions to the Christian Missionary in each society.

Barbara (Krise) Randolph was born February 27, 1834, near Gordonsville, Va. She was the daughter of John and Mary Krise, the eldest of eight children.

In early womanhood she came to Crawford County, Illinois, and the remainder of her life (except the past seven) were spent in that county.

She was married August 15, 1861, to John Randolph, who preceded her in death 35 years. She was the mother of six children, three of whom are living.

She died March 22, 1916, at the home of her daughter, Mrs. Virginia Emerson, near Cynthiana, Ind. At the time of her death she was 82 years and 25 days old.

Those who knew her know that she loved her church dearly and never lost an opportunity of being at God's house and taking part in its service.

The cause of missions never had a more ardent supporter. The Mission Board and its work were her thought and her talk during her last days. Her last financial aid to it was a gift to the work in Wyoming, given to Bro. Alexander during her last sickness.

She was one of the earliest to enlist in Foreign Mission work. When the conference W. H. and F. B. was organized she was elected president, which office she held for a number of years. Then she was made honorable president, which office she held until her death.

Home Missions held an equal place of interest with her. No call from a weak church did she permit to go unanswered. If a minister was sick or met with a loss, she was among the first to render financial aid.

Each advance step of her conference received her hearty support. It may truthfully be said of her, as of one of old, "She hath done what she could."

When the loving Father called her home, she undoubtedly heard the approbation: "Well done, good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many."

THE ILLINOIS CHRISTIAN CONFERENCE

The Illinois Christian Conference came into being at Sims, Ill., in the Christian Church of that place on Friday forenoon, August 25, 1905. The following officers were duly elected: President, Rev. A. H. Bennett; vice-president, Rev. R. J. Ellis; secretary and treasurer, Mr. A. W. Hausser.

Five ministers were present: A. H. Bennett, R. J. Ellis, J. M. Davis, D. G. Vint and Mahlon Smith. Bro. J. L. Underwood, then a licentiate, was also present.

The following churches composed the new organization: Arrington, Boyleston, Pleasant Hill, Pleasant Union, Poplar, Union Grove, Richland Parish, Christian Chapel and Burnt Prairie.

It may be well, before we proceed further, to quote from the minutes recorded of this first session of the Illinois Conference, to show the relation the above named ministers and churches sustained to the other churches and ministers in the adjoining conferences: "Complying with the resolution passed by the executive committee of the Southern Indiana and Illinois Christian Conference at Cynthiana, Ind., on May 16, 1905, the delegates from the various churches of the Illinois portion of said conference met in the Christian Church of Sims, Ill., on August 24, 1905, at 2:30 P. M.; and after devotional services proceeded to effect a temporary organization looking forward to the organization of a new conference."

The object of the new body, as stated in its constitution, is: "(1) For mutual aid and protection of both church and minister; (2) For co-operation in christian work; (3) For the promulgation of Bible principles as taught by the Christian church; and (4) for the extension of the Kingdom of God."

The Illinois Conference is still young, having held but 16 annual sessions but many changes have taken place since its organization. Several of the churches which were a part of the conference in its beginning are no longer reported. Some have joined other Christian Conference; others have become extinct, and still others have been taken over by other denominations. The roll of ministers has also changed considerably. Rev. J. B. Littell, though not a member of our conference, did much work among us and was, in his day, a strong and unique minister of the gospel. He passed to the Great Beyond a few years ago. Rev. J. L. Underwood, a man of strong and determined character, who made many sacrifices that he might "preach the word," succumbed to tuberculosis a few years ago. Others who saw the beginning of our conference are no longer with us. Still others are inactive because of age and ill health. But God has seen fit to provide laborers to take the places of those who have fallen. New churches have also been added to the list until the conference, generally, is perhaps much stronger than it has ever been. But let us go back and sketch some of the actions and incidents in the life of the conference which may be both interesting and profitable.

At one time the Richland Church did not hold a deed to its property. Everything had run smoothly and no attention was given to the matter of deeds and titles until another denomination seemingly endeavored to take the property over and appropriate the building to its own use. This served as a goad to put new life into the Richland membership. A deed to the property was lawfully secured by our people and from that day to the present the church has been more or less active in conference work. Rev. John Baughman began his ministry at this church and was pastor when the above mentioned "flurry" occurred. Some of the greatest revivals in the conference in recent

years were held by Bro. Baughman at the Richland Church.

The Christian Church at Boyleston, Ill., was taken over in about the same manner in which the same denomination tried to take over the Richland Church. An attempt was made to move the building from Boyleston to a point a few miles southeast of town, but when it was found, owing to the expense and inconvenience involved in such an effort, that the task was too great for it, the denomination which had taken over the building gave up the task and the building was finally used as a hay barn and the thieving denomination ceased operations in that community. The Christians in the Boyleston community then came to the Richland Church for worship. Thus, while one church suffered death the other was made stronger and perhaps the cause of the Christians' advanced.

A few quotations from the minutes of the conference in its early years will serve to show the trend of events in those days: "Preaching Friday evening by I. N. Cox followed by J. B. Littell." Seldom in these days would two ministers be permitted to preach the same evening.

"Salary for half the year \$44.00." What preacher would consent to preach "half the year" for that pittance?

Prof. A. M. Ward made a short address in behalf of the Union Christian College. The conference stood for christian education then it stands for christian education now. In fact this conviction is growing in the mind of the conference.

A resolution passed by the conference at its first session reads. "Whereas the conference is young, and seeing the need especially of maintaining the Spiritual part of this meeting; therefore, be it resolved, that we urge that all delegates and ministers remain until after the Sunday night services; and be it further resolved, that any delegate or minister desiring to leave before this time must have a lawful excuse and be excused by the president."

In 1905 Rev. Austin H. Bennett reports, "Members received, 151; baptized, 98." Our ministers had converts then as they do now.

During the first and second years of the conference the following churches had active Christian Endeavor Societies: Boyleston, Bethel, Sims, Texas City and Poplar. Now (1920) there is but one, Louisville. These societies did good work, as shown below, but they did not continue longer than two years, according to reports. The average attendance at one time of the society at Texas City was 31; membership, 40; contributed to Home Missions, \$20.00. Poplar society had a membership of 23 and made splendid contributions to missions. The society at Sims had a membership of 65, 50 of whom were reported active. Bethel society reported 10 active members and 10 consecration meetings held during the year. Boyleston society had an active membership of 22. Most of these societies were organized by Mr. Wesley Fugate, Rinard, Ill., but one of them (Bethel) was organized by Rev. J. M. Bradbury of the Southern Wabash Illinois Conference.

The following resolution passed by the conference at its second session at the Poplar Church in 1906 will be interesting to our readers "In view of the coming convention at Huntington, Ind., in which important and far reaching matters of business moment are to be passed upon, and especially respecting the editorship of our official paper, the Herald of Gospel Liberty; and inasmuch as we recognize our present beloved editor as being capable, faithful, tactful and thoroughly in accord with the Christians' Heaven born principles; therefore be it resolved, that the delegates from this, the Illinois Christian Conference be instructed by this resolution to co-operate with the friends of Rev. J. J. Summerbell, Dayton, Ohio, to secure his election as his own successor to the editorship of the Herald of Gospel Lib-

erty; also realizing the success and business efficiency of J. N. Hess, the present agent of the Christian Publishing Association, that the delegates to the convention be instructed to co-operate with his friends in securing his election to office as his own successor."

About the time the conference was organized, or soon thereafter; the membership exceeded 800. At present (1920) it approximates 600. In other words the conference had 200 more members when it was organized than it has now. The cause for this "slump" in membership is not easily ascertained. In 1905 nine churches reported. In 1910 13 churches reported. And in 1920 eight churches reported. We must not conclude, however, that the conference is retrograding because a "slump" in membership occurs. There are many features of the Illinois Conference which point to the fact that it is gathering momentum and that in all probability a much brighter day is dawning in the near future. The Louisville Church (Louisville, Ill.) is a mile stone in the road of progress in our conference. This church, under the blessing of Almighty God is the result of the earnest and sacrificing toil of Rev. A. H. Bennett, who began serving the people there in the Fall of 1909 and remained their pastor until the Fall of 1915. During his pastorate two houses of worship were erected, the first being destroyed by fire. Another mark of progress for the Illinois Conference is the organization known as the Rochester Christian Church, located near Keensburg, Ill., which became a member of our conference at Pleasant Union Church, August, 1920. The pastor, Rev. Cora Truitt, has been used of God in building up a faithful band of christian workers there. Another evidence of the onward and upward march of the Illinois conference is the fact that several young men have recently been called of God into the Christian ministry from among its churches. Rev. Lloyd Reich, a product of the Pleasant Hill Church, is in school at Union Christian College and pastors some of the strong churches of Illinois and Indiana. Rev. Walter Fasnacht, a young and promising minister, was ordained by the Illinois Conference this Fall (1920). He is in school at Union Christian College. Rev. John Harper of the Pleasant Hill Church is invaluable to the cause of Christ in the state of Illinois. Rev. Ed Borrah of the Sims Church was ordained this Fall and is promising as a minister of Christ in our conference. Bro. Elza Tungate of the Louisville Church recently received license to preach and is in school at Merom, Ind., to prepare for the Christian ministry. So that perhaps as at no other time in the history of the Illinois Conference has there been so promising an outlook for efficient manning of our churches as at the present (1920).

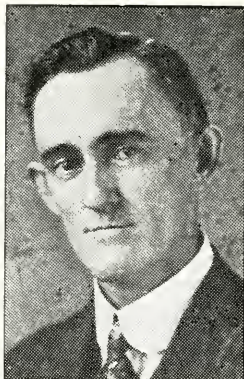
Mr. A. W. Hausser served the Southern Indiana and Illinois Conference as its secretary for eight years and became the secretary of the Illinois Conference at its organization at Sims in 1905 and served the new conference faithfully for two years, at the end of which time he resigned and Rev. John Baughman was duly elected secretary of the conference which office he efficiently filled until the Fall of 1915, when he succeeded Rev. A. H. Bennett as president of the conference. Bro. Bennett had served the conference as its president faithfully for 10 years. At the session in 1915 he became vice-president. At the same session Rev. E. C. Geeding was elected to succeed Bro. Baughman to the office of conference secretary and Rev. Lloyd Reich was elected to the office of assistant secretary. So at present (1920) the conference officers are Rev. John Baughman, president; Rev. A. H. Bennett, vice-president; Rev. E. C. Geeding, secretary and treasurer; Rev. Lloyd Reich, assistant secretary.

The following ministers are in good standing in the conference: John Baughman, A. H. Bennett, Ed Borrah, R. J. Ellis, William Ewing, E. C. Geeding, Mrs. C. E. Nash, Lloyd Reich, Mrs. Florence Scarber, G. W. Shepherd, J. W. Snyder, Mahlon Smith, D. G. Vint, Cora Truitt,

Walter Fasnacht and Abraham Land; licentiate, Elza Tungate.

The roll of churches (though all did not report this year) is as follows: Bethel, Carters Temple, Christian Chapel, Christian Temple. Hord, Louisville, Pleasant Hill, Pleasant Union, Poplar, Richland, Sims, Wabash and Rochester.

The Illinois Christian Conference is only in its infancy being but 15 years old, but it remains for Eternity alone to reveal the great amount of good that has been accomplished since its birth at Sims, Ill., in 1905. We believe it has a great future lying out in the years which are ahead. That it may continue to function properly and grow in power and influence being a great factor in the state in helping to bring in the Kingdom of our God and His Christ is our very earnest prayer.



REV. JOHN BAUGHMAN

It was in the Winter of 1905 that I was impressed deeply with a desire to be a minister. My first effort was at the Cottage Home Church with Pastor R. J. Ellis. I did some revival work that Winter, then went to regular pastoral work in the Spring, with the Richland Church. I have been pastor of seven different churches. My longest pastorate with Poplar Church, where I now am pastor, being in my twelfth year.

I was ordained August 24, 1906, at Poplar Church, by the Illinois Conference. I do not recall just how many accessions I have received, but my records show 301 baptisms, 84 funerals, 54 marriages. I enjoy the work and feel that a life spent in the service of Christ is a life well spent. I began preaching at 27 and have now reached the age of 42, so I have spent 15 years of continuous service, with full-time work continually.



REV. ELBERT CLARENCE GEEDING

The subject of this sketch was born near Bone Gap, Edwards County, Illinois, April 16, 1884, being the oldest of eleven children of Joseph and Cora Geeding, and all of whom are living except the youngest girl, who died in infancy.

Elbert grew to young manhood on his father's farm, near Fairfield, Ill., and attended the common schools and the Richland Christian Church, of the community.

In the Spring of 1905 he went to work in a glass factory at Fairmount, Ind. At this place, and about the same year, he became a christian under the evangelistic preaching of a Rev. Bartlet and united with the United Brethren Church, under the pastorate of Rev. Wm. Crom, who baptized him the following Spring or Summer.

During the Summer of 1906 he received a license to preach in the United Brethren Church, and in Septemehr of that year went to the Moody Bible Institute, Chicago, where he spent seventeen months preparing for his life's work. In May, 1908, he left school on account of ill health.

In the early Autumn of 1909 he attended, for the first time, a conference (the Illinois Christian) of the Christian church, and while in attendance at this conference united with his home church, Richland, and was given a license to preach. That Fall he entered Union Christian College to further prepare himself for the ministry. Here he spent five scholastic years.

He was ordained to the full work of the ministry October 20, 1911, at the Christian Temple Church, near Rinard, Ill., and has pastored the following named churches: Riverton (Western Indiana Conference); Cedar Grove, Mt. Zion, Pierson and Atwood (Central Illinois Conference); Mt. Gilead, South Bend, Sugar Creek and Newton (South Wabash Conference); and is at present (1920) pastor of the Washington Grove Christian Church in the Northern Illinois Conference. During his ministry he has received into christian fellowship 102 persons and baptized 56.

On June 12, 1912, he was united in marriage to Miss Bessie Creed, at Merom, Ind. They have three girls: Ruline, age seven; Beryl, age five, and Alice, age six months.



REV. ROBERT J. ELLIS

R. J. Ellis was born February 10, 1871. His ancestors were Southerners. His parents were born and reared in Tennessee and North Carolina. He was converted at the early age of 12, and when about the age of 20, under the pastoral influence of Elder John B. Littell, he became a member of the Christian Church, and a few months later entered the Christian ministry. Since entering the ministry his time has been continually given to pastoral work. While he has done some secular work, such as editing papers, he has at no time ceased to be actively engaged as a pastor of churches.

He was married, March 30, 1897, to Miss Anna A. Cleveland, of Cynthiana, Ind. Rev. and Mrs. Ellis have a family of six children—one married daughter. At present they are located at Merom, Ind., and have two sons attending school at Union Christian College.



REV. WALTER W. FASNACHT

Rev. Walter W. Fasnacht was born February 2, 1891, near Newton, Jasper County, Illinois, and reared on a farm, receiving his early education from the rural schools.

He was united in marriage December 22, 1912, to Miss Ethel Nora Tate, daughter of Mr. and Mrs. W. G. Tate. His first home after marriage was in the northern part of Perry County, Ill. Here he made his confession and became a member of the Disciple Church of Christ. After some three years he again moved back to Jasper County, where he united with the Fairview Christian Church in the Spring of 1916. For five years he was more or less connected with church work, and in the Fall of 1919 he decided to quit farming and take up the work he believed he was called upon to do.

On the third Sunday in August, 1919, he preached his first sermon, in his old home (Fairview) church. He was licensed in the Illinois Christian Conference, August, 1919, and September 10 moved to Merom, Ind., to better prepare himself for the new task.

In August, 1920, he was ordained to the full work of the Gospel by the Illinois Christian Conference. At present he is living in the town of Merom with his family, a wife and three children.



ELDER AUSTIN HUTSON BENNETT

Rev. Austin Hutson Bennett was born February 16, 1862, near Bridgeport, Lawrence County, Illinois. He was named in honor of Elder Austin Hutson. His grandparents came from Kentucky about the year 1800. His parents, W. T. Bennett and Martha E. (Casker) Bennett, were born, reared and married in Posey County, Indiana. His father entered the service of the Union Army.

When the subject of this sketch was six months old, Austin with his mother and two older sisters, Mary and Maggie, were taken to Posey County, Indiana, where he grew up and attended public school, church and Sunday school until he was in his eleventh year. A part of his sojourn was across the line into Gibson County, and in 1872, he and his father's family moved to White County, Illinois, near Carmi, where he grew to young manhood on a farm and attended public school, teaching three terms in White County.

He, in broken terms, attended college at Merom from 1880 to 1885. He first joined New Liberty Church, in 1878, and was baptized by Elder D. M. Shoemaker. In 1881 he began preaching, joined the conference in 1883 and was ordained in 1885, being active in the ministry ever since, pastoring churches and evangelizing.

He was the president of the Southern Indiana and Illinois Conference for four years; organized the Illinois Conference in 1905, and was president 10 years; dedicated 10 churches and assisted in as many. Built and remodeled 19 church houses. With Elder J. T. Phillips he was singing evangelist for 15 years; held office as trustee and treasurer of Illinois State Conference for many years; was state evangelist of Illinois for more than two years. All these years he has been a strong singer, and even now is physically fit and very active in singing, preaching and evangelizing.

United in marriage October 14, 1896, to Cora St. John, of Lebanon, Ohio.

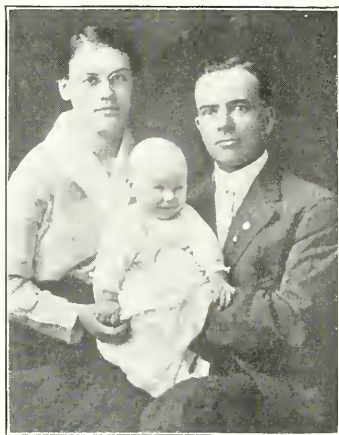


REV. JOHN HENRY HARPER

I, John Henry Harper, was born in Edwards County, State of Illinois, October 6, 1889, making the same place my home until the Fall of 1913. I was converted in the Fall of 1915, and was married the same Fall to Tursia Luella Day of the same county. I took up my duty as I thought a Christian should, in leading prayer meetings, teaching in Sunday school and other work in that line.

Knowing that God had called me to larger work, I attended the Illinois Christian Conference in August, 1918, and was granted a license to preach the Gospel. One year later I was ordained at Christian Temple Church. In the Fall of 1918 we moved to Olney, Ill. I pastored Freedom, Antioch and Mt. Olive in Southern Wabash Conference and Bethsaida in Southern Indiana Conference. In the Fall of 1919 we moved to the Christian parsonage in Sumner, and pastored the Sumner, Freedom and Antioch Churches in Southern Wabash Conference. and Bethsaida in Southern Indiana Conference.

In my first year's work three were received into the church at Bethsaida, in the second year's work I received 15 members at Bethsaida; nine at Sumner, and 66 at Freedom. I have the same work this year. I have received one member at Bethsaida this Summer, 1920. I have baptized 73. I want to be useful in the work God has for me to do, and I pray that I may ever be true to him.



REV. LLOYD REICH

Lloyd Reich was born at West Salem, Ill., June 18, 1888. At the age of 17 he professed faith in Christ and united with the Pleasant Hill Church in Edwards County, Ill. He is now in his junior year at Union Christian College, Merom, Ind. His first sermon was preached in a school house near Lincoln, Kan., in the Fall of 1910. August 31, 1913, he was ordained to the Christian ministry at the Popular Church, near Texas City, Ill. August 24, 1915, he was married to Miss Mabel Bennett, daughter of Rev. A. H. Bennett. They have two children, Wendell Lloyd and Orban Hutson. Wendell Lloyd's picture appears above. He is now nearly three years old. Orban Hutson will soon be two months old. Rev. Reich's present work is with the Bismarck, Ill., Church, and with the Pleasant View Church in the Western Indiana Conference.



REV. ELZA E. TUNGATE

Elza E. Tungate was born near Louisville, Clay County, Illinois, on March 21, 1895. At the age of 11 he accompanied his parents to Mt. Vernon, Ill., where they resided for some six months, when they removed to Pawnee, Ill., where they resided for three years. From Pawnee they returned to Louisville, where they now reside.

On September 6, 1917, he felt the call of his country and enlisted in Company L, 130th Infantry, stationed at Olney, Ill. From this point he was sent to Camp Logan, Houston, Tex., where he spent two months, his health broke and he received an honorable discharge, December 12, 1917. After three months' suffering he underwent an operation at his home with unsatisfactory results. June 4, 1918, he entered the Weber Sanitorium, Olney, Ill., where he remained a patient for one year and 12 days.

On August 26, 1920, he became a licentiate minister of the Southern Illinois Christian Conference, and on September 20 he enrolled as a student at Union Christian College, to prepare himself for the work that he had resolved to do.



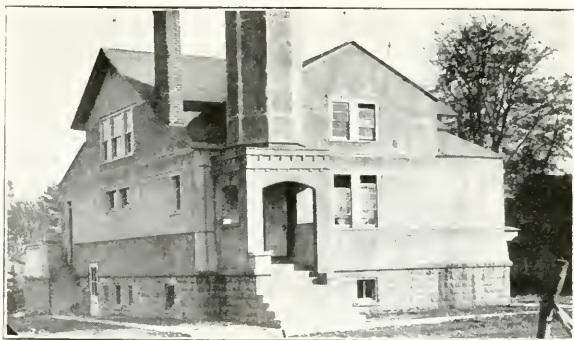
REV. D. G. VINT

I united with the Pleasant Hill Christian Church, Edwards County, Illinois, in 1899 (Southern Indiana and Illinois Conference); was ordained September 10, 1903, at the same church and by the same conference. My first pastorate was at Sims, Ill. I have spent much time in evangelistic work. Have been pastor of the following named churches: Berlin, South Bend, Raeftown, Shields, Freedom, Mt. Olive, Illinois Conference; Olive and Marietta, Western Illinois Conference; Pleasant Union, Bethel, Richland, Illinois Conference.



HOARD CHRISTIAN CHURCH

Hoard Church is located in Clay County, Illinois, about nine miles north of Louisville. Hoard has a strong membership, something near 300 members. They have been doing good work locally and also their mission offerings have been good each year. They are a good people to give their pastors long terms, if they desire to remain with the church. This church has sent out two ministers, Rev. Philip Brewer (deceased) and William Freeman, of Jirah, Wyo. Their pastor at the present is Thomas Wade, Willow Hill, Ill.



LOUISVILLE CHRISTIAN CHURCH

The church at Louisville is a mission church, organized by Revs. A. H. Bennett and John Baughman about 10 years ago. They built a house and it was destroyed by fire, and now have a second building constructed. This church is noted for Spiritual life, its Friday night prayer meeting being largely attended by members of all churches. Their outgoing pastor, Rev. R. J. Ellis, just closed his work there September 1. They have not secured a pastor for the present yet. The church is located in a suitable place to build up a strong membership.

PLEASANT HILL CHRISTIAN CHURCH

This church was organized February 4, 1895, by Rev. Albert Shreever and is located in Edwards County, Illinois.

The ministers that have served this church as pastors are Albert Shreever, ——— Furgeson, I. N. Cox, Wilson Davis, R. J. Ellis, A. H. Bennett, F. G. Bell, George McKinney, T. H. Wade, W. T. Paul, Richard Wiggins, John Tracy, J. L. Underwood, John Baughman, Lloyd Reich, John Harper, D. G. Vint.

One pleasing characteristic of the Sunday School of this church is that it has been "evergreen" since its organization.



POPLAR CHRISTIAN CHURCH

The Poplar Christian Church was organized in Bro. L. B. Eaton's yard, near Texas City, Ill., on the fifth Sunday of May, 1886, by Rev. M. G. Collins. The services were held at different places in and near Texas City until August, 1889, when the services began to be held regularly at the Poplar school house in Gallatin County.

In the Fall of 1889 a movement began to erect a house of worship, and on May 31, 1890 and June 1 of the same year, Rev. J. T. Phillips preached in the new house of worship then being constructed.

On the fourth Sunday of November, 1890, the new house was dedicated to the Lord, the dedicatory sermon being preached by Rev. J. T. Phillips. About this time a wonderful revival was held by Revs. J. T. Phillips and A. H. Bennett, and Bro. Bennett continued to serve as pastor until 1894.

The first clerk of the church was Sister Mary Cox, who served from its organization until 1889; the second was Bro. M. H. Brush who served from 1889 to 1892; the third, Bro. A. W. Hausser from 1892 to 1913; the fourth, U. O. Wettaw, from 1913 to the present time.

The following ministers have been pastors of the church: Rev. Clayton McFadin, Rev. J. D. Wiggins, Rev. A. H. Bennett, Rev. J. B. Littell, Rev. I. N. Cox, Rev. Clarence Defur, Rev. R. J. Ellis and Rev. John Baughman.

Among the names connected with the church history that of Bro. M. H. Brush must not be forgotten. He has served in various capacities since 1889.

A new house was erected at Texas City in 1908 and at present the church has twice a month preaching—one Sunday at Poplar and one at Texas City.

The following ministers have visited and preached to this congregation: O. B. Whitaker, L. J. Aldrich, P. B. Brewer, Charlotte E. Nash, I. M. Hoel and others.



RICHLAND CHRISTIAN CHURCH

The Richland Church is located in Wayne County, Illinois, about eight miles southwest of Fairfield. This church has prospered during the past 15 years and has done good work. The membership is small compared with Hoad, but they are doing a substantial work. Their present pastor is Mahlon Smith, Sims, Ill.

ROCHESTER CHRISTIAN CHURCH

The Rochester Church was just organized this year and received into the conference at the last session. The organizer was Rev. Cora Truitt of Keensburg, Ill. It is located on the banks of the big Wabash River in the village of Rochester, east of Keensburg, Ill. Rev. Truitt was assisted in the organizing services by Rev. A. O. Jacobs of Olney, Ill., and Rev. John Baughman of Eldorado, Ill. This church promises to be of great usefulness to the people, as it is the only church in the village. It has some 40 charter members.



BROCKVILLE CHURCH

Rev. Florence Scarber, pastor; Rev. C. N. Mahan was pastor last year; Mrs. Mary Halterman, clerk, Newton, Ill. Membership, 99. Church building valued at \$1,200. One-fourth time preaching. Contributed to pastoral service, \$150; American Christian convention, \$4.40; Foreign Missions, \$4.85; Home Missions, \$3.80, \$3.80; Education, \$1.70; all other purposes, \$126.20.

Sunday School—Enrolment, 40. Average attendance, 27. Contributed to Sunday School Department of The American Christian Convention, \$1.59; all other calls, \$13.97.



FOREST RIDGE CHURCH

No pastor; Rev. J. A. Tracy was pastor last year; Alva Varner, clerk, Noble, Ill. Membership, 35. Received last year, 2. Church building valued at \$200. One-fourth time preaching. Contributed to pastoral service, \$100; all other purposes, \$4.60.



BETHLEHEM CHURCH

Rev. T. H. Wade, pastor; Rev. T. H. Wade was pastor last year; George F. Foss, clerk, Sumner, Ill. Membership, 160. Received last year, three. Church building valued at \$1,000. One-half time preaching. Contributed to pastoral service, \$360; American Christian convention, \$2.06; Foreign Missions, \$5; Home Missions, \$8; Education, \$1.60; all other purposes, \$102.20.

Sunday School—J. T. Toss, Sumner, Ill., superintendent; Ray Van Gaddie, Sumner, Ill., secretary. Enrolment, 115. Average attendance, 50. Contributed to Sunday School Department of The American Christian Convention, \$22.30; all other calls, \$47.60.



SHILOH CHURCH

Rev. Mrs. Scarber, pastor; Rev. Mrs. Florence Scarber was pastor last year; Mabel Catt, clerk, Willow Hill, Illinois. Membership, 52. Church building valued at \$800. One-fourth time preaching. Contributed to pastoral service, \$72; all other purposes, \$3.

Sunday School—Charles Cooper, Willow Hill, Ill., superintendent; Eliz. Fear, Willow Hill, Ill., secretary.





